

Was Moses The Author Of The First Five Books Of The Bible

By Herschel H. Hobbs

(Editor's note: One of the major issues in the present day controversy over the Bible is the authorship of the Pentateuch, the first five books of the Bible. Was Moses the author? Many liberal scholars of today say that he was not the author, while the conservative, traditional view is that he was. We asked one of Southern Baptists' most respected scholars, Dr. Herschel H. Hobbs of Oklahoma City, who says that "Moses did write the books, to write on this subject. The article is longer than we ordinarily use. It also is more scholarly in its approach than is usually found in newspapers, but we felt that its importance merited its use.)

This article is written in response to a request from the editor of one of the Baptist State Papers. Obviously neither space nor the ability of the writer permits a thorough treatment of the subject. For a more thorough analysis by writers with varying views reference is made to articles by

James Orr and Burton Scott Easton in The International Standard Bible Encyclopedia, Volume 11, pages 748-750; Cuthbert A. Simpson, The Interpreter's Bible, Volume 1, pages 188-200; John I. Durham, The Broadman

Bible Commentary, Volume 1, pages 27-31. This writer's purpose is to examine

briefly the Graf-Wellhausen Theory and its position in modern Old Testament scholarship. This will be followed by the writer's own views with regard to it. For convenience the discussion will be limited to the Pentateuch, the five books traditionally attributed to Moses.

Actually the sources of the Graf-Wellhausen theory antedated it by more than a century. As early as 1670 Spinoza denied the Mosaic authorship of the Pentateuch, attributing it to Ezra. But it was in 1753 that Astruc noted in Genesis the use of the two

divine names, "Jehovah" and "Elohim." Thus he claimed that Moses used two separate documents in composing Genesis. In 1776 Eichhorn followed him, and pointed out distinct literary characteristics in these documents. Others traced these through other books, including Joshua. In 1805 De Wette claimed that Deuteronomy had an origin not earlier than the time of Josiah. Meanwhile others came to hold that the Levitical laws, rather than preceding Deuteronomy, belonged to the period of the

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Check for \$35,000 was presented to Mississippi Baptist Hospital by the R. H. Green Foundation in Jackson, for the hospital's building fund for a new 600-bed hospital. Seated, from left: Zach T. Hederman, president of the board of trustees, H. V. Watkins, Jackson attorney and president of the foundation and Mrs. Aubrey L. Green, a sister-in-law of the late R. H. Green, who established the foundation. Mrs.

Green is executive secretary of the foundation board. Standing, from left: Paul J. Pryor, hospital administrator; Vardaman Dunn, secretary-treasurer of the foundation and a member of its board; Fred Lotterhos, a member of the foundation board and a great nephew of R. H. Green; and T. Harvey Hedgepeth, the immediate past president of the Mississippi Baptist Hospital board.

Mrs. R. G. Lee Dies; Wife Of Noted Pastor

MEMPHIS — Mrs. Robert G. Lee, wife of one of Southern Baptists' most widely known and best loved pastor and evangelist, died at her home in Memphis, on Saturday morning, March 6, after a long illness. She was 85.

Funeral services were held Monday afternoon, March 8, at Bellevue Church in Memphis, where she had been a member since 1927, and where her husband had served as pastor for 33 years.

The body lay in state in the sanctuary of the church, from 10 a.m. until 2:00 p.m.

Services were conducted by Dr. Ramsey Pollard, pastor of Bellevue Church; Rev. Ralph McIntyre, Brainerd Church, Chattanooga; Dr. Hugh Van Eaton, First Baptist Church, Lake Charles, La.; Rev. Clyde Martin, Tabernacle Church, Macon, Ga.; and Dr. James Westberry, Morning-side Church, Atlanta, Ga.

Burial was in Forest Hill Cemetery in Memphis.

Mrs. Lee, who was born in Anderson, S. C., had had a heart condition for about a year.

Speaking of the death of Mrs. Lee, the Commercial Appeal said, "Being the wife of a noted evangelist who also was the pastor for 33 years of the second largest Southern Baptist church, Mrs. Lee stayed in the background." She knew her husband's first love was the ministry and she willingly took second place in his life. She watched and helped him during the trying early days of his ministry and during his terms as president of the Southern Baptist Convention.

The Commercial Appeal quotes Dr. Lee's biographer as saying, "She advised and comforted him without nagging, and always refrained from giving him advice about his preaching. She believed Dr. Lee got his orders from God on preaching."

Mrs. Lee was active in the work of all the churches where Dr. Lee pastored, giving much of her ministry to the children's departments of the Sunday School.

Dr. and Mrs. Lee were married March 26, 1913 in Greenville, S. C. in (Continued On Page 2)

Green Foundation Gives \$35,000 To Hospital's Building Fund

The R. H. Green Foundation has made a \$35,000.00 contribution to the building fund of Mississippi Baptist Hospital, according to a joint announcement by representatives of both institutions.

A check for that amount was presented to the hospital under a contract providing for care, at the hospital, of those who qualify under the terms of the will of the late R. H. Green.

The gift boosts the current campaign for funds for a proposed new 600-bed hospital expected to represent a total investment of \$25,000,000.

Mr. R. H. Green, through his will, established the foundation in 1937 to help provide hospitalization for indigent blacks in the Jackson area. The hospital has provided such service under the will since that year.

Jackson attorney H. V. Watkins, president of the foundation and a member of its board of trustees, said the gift makes a total contractual sum of \$200,000 to the hospital from the foundation.

Vardaman Dunn, secretary-treasurer of the foundation and a member of its board, presented the check to Zach T. Hederman, president of the hospital board, in a brief ceremony in the

hospital board room.

Present were Mrs. Aubrey L. Green, a sister-in-law of the late R. H. Green and executive secretary of the foundation board; and Fred Lotterhos, board member and a great nephew of R. H. Green.

Representing the hospital, in addition to Hederman, were T. Harvey Hedgepeth, immediate past president of the hospital board, and Paul J. Pryor, hospital administrator.

In making the presentation, Watkins paid tribute to the hospital, its staff, its physicians and its attendants "for the tremendous and worthwhile work they have done in fulfilling the purpose of this foundation."

February Cooperative Receipts In 36% Gain Over February, 1970

Mississippi Baptist Cooperative Program receipts for February totaled \$363,966, according to Dr. W. Douglas Hudgins, Jackson, executive secretary of the Mississippi Baptist Convention Board.

This is an increase of \$95,534, or 36% over the \$268,432 given in February a year ago, Dr. Hudgins added.

Receipts thus far this year, for January and February, totaled \$795,566, an increase of 34.7% over the \$590,406 given the same period in 1970.

This year's Cooperative Program budget goal is \$4,265,000. The Cooperative Program is the principal channel of mission giving of the denomination.

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U. S. Church Membership At 'Virtual Standstill'

NEW YORK (RNS) — Church membership in the U. S. remains at a virtual standstill, according to the latest tabulation released here.

The increase in a year was only 3-100ths of 1 per cent.

This is indicated in the total of 128,505,094 members shown in the 1971 edition of the Yearbook of American Churches, published here by the National Council of Churches. The study covers 230 Church bodies.

Data on which the total is based were collected in 1970 and, for the most part, reflect 1969 memberships. In the 1970 Yearbook, using mostly

1968 data, the total was 128,469,636. Thus the total has gone up only 36,448.

The fractional increase reflected in the new membership statistic is the lowest reported in modern times. The percentage of the population having church affiliation in the new report is 62.4, as compared to 63.1 per cent in the previous tally.

Constant H. Jacquet, Jr., editor of the Yearbook, cautioned against drawing hasty conclusions from the comparisons, partly because the figures are incomplete in some cases and out of date in others.

For example, the Southern Baptist Convention, largest of the Protestant denominations, and the United Methodist Church, second in size, have reported new totals since the Yearbook tables were made.

The Yearbook says there are 11.48 million Southern Baptists and 10.82 million United Methodists. But more recent denominational reports put Southern Baptists at 11.6 million and United Methodists at 10.6 million.

The largest denomination in the nation is the Roman Catholic Church with 47,872,089 members in 1969. That total represented a loss of 1,146

from the previous year.

In addition to the United Methodists, other Protestant bodies showing losses include the Episcopal Church, the United Presbyterian Church, the

American Lutheran Church, the Lutheran Church in America and the United Church of Christ.

According to the Yearbook, 188 (Continued On Page 2)

Series Three Worship Clinics Planned



Mr. Stark Dr. Stanfield

A series of three regional Worship and Congregation Clinics will be held in the state March 16-17-18, according to Dan C. Hall, director of the Church Music Department of the Mississippi Baptist Convention Board,

sponsor. Three out-of-state guest clinicians will participate, as follows:

Dr. V. L. Stanfield, professor of preaching, New Orleans Baptist Seminary; Dr. William Lancaster, pastor of First Baptist Church, Decatur, Ga.; and George Stark, minister of music of the same church.

Several pastors and ministers of music in the state will also serve on the faculty.

Program features will include planning for worship, congregational involvement, audio-visuals, broadcasting, and others. James Hayes, minister of music,

First Baptist Church, Hattiesburg, is coordinator of the planning committee.

The schedule of meetings follows: March 16, Calvary Baptist Church, Tupelo; March 17, First Baptist Church, Jackson; and March 18, Wm. Carey College, Hattiesburg.

The Tupelo and Hattiesburg clinics will be held from 9:00 a.m. to 4:30 p.m. with the Jackson clinic to begin at 10:00 a.m. and end at 2:30 p.m. Baptist pastors, ministers of music and other music leaders from over the state are urged to attend the meeting most convenient, according to Mr. Hall.



"Over And Above" For Cooperative Program

The Convention Board has received a check for \$13,198.53 for the Cooperative Program as an "over and above" gift from the 1970 budget of First Church, Jackson. The church already had given \$108,000 as its regular budget gift to the Cooperative Program, but had designated that half of the amount received over the regular budget, also would be given to the Program. This check represents that overage. It made the total 1970 budget gift of the church, \$121,198.53, a record for the church in giving to this cause. Shown presenting the check to Dr. Hudgins are Rev. Larry Rohrman, Pastor, Paul Moak, Chairman of Deacons, and Henry Hederman, Chairman of Finance Committee.

Priority Reordering Studied At Seminar

By Jim Newton

NEW YORK (BP) — More than 400 Southern Baptists struggled with re-ordering national priorities in the light of Christian ethics and values during a conference sponsored by the Southern Baptist Christian Life Commission here.

After three days of speeches and dialogue with government and national leaders, students and theologians, the seminar ended on the note with which it started—an emphasis on the need for a spiritual base and a Christian commitment.

Purpose of the seminar on "National Priorities and Christian Responsibilities," according to SBC Christian Life Commission Executive Secretary Foy Valentine, was to examine the priorities of the nation in the light of what Christians feel the priorities ought to be.

Both the opening and closing speeches at the three-day meeting at the Commodore Hotel here called for a spiritual, theological, and evangelistic base for changing the nation's priorities.

Other speakers and conference participants in discussion periods, emphasized both positive and negative aspects of such issues as pollution, military expenditures, war and peace, for consumers, racial justice and equality, law and order, drugs, education, unresponsive systems and institutions, wealth and greed, foreign aid, the problems of the nation's cities, communications gaps, etc.

Although several of the speakers proposed possible solutions, no resolutions or specific actions were taken by the seminar participants.

"We hope now for action—some dramatic acts of concerned students, pastors and laymen," Valentine said in a closing evaluation. "But they may be small, undramatic acts growing out of simple courage, hope, conviction and love."

Throughout the seminar about 40 students among the 418 delegates had been vocal in discussion periods pressing for actions, not words.

Following one daylong session, the students, joined by about 50 or more adults talked informally, until after mid-night. Though not a scheduled part of the program, they divided into four groups to discuss the problems of peace, denominational structure, political action and communication between youth and adults. No specific vote or actions were taken, however.

Opening and closing on similar themes, Evangelist Leighton Ford of

the Billy Graham Evangelistic Association told the seminar that as Christians their first priority must be evangelism, "provided it is evangelism of the right kind."

Such evangelism must not be "narrow, parochial, shallow, unrelated to the great ethical, cultural and social realities of our day," but rather must tie "the Christian way of salvation together with the Christian way of life," Ford said.

"Too often we have been content with an evangelism that has changed

(Continued On Page 2)

Five-State Meeting Set For Jackson

A regional five-state Workshop for parents and workers with mentally retarded will be held at the First Baptist Church in Jackson March 29-31.

The five states are Mississippi, Louisiana, Arkansas, Alabama and Georgia.

The Workshop will be jointly sponsored by the Church Training Department of the Baptist Sunday School Board, Nashville, Tenn., and the Mississippi Baptist Convention Board.

Featured speakers and program personalities will be Dr. Alton D. Quick, assistant professor, Memphis State University, Memphis, Tenn.; Dr. Paul D. Cotten, director, Ellisville State School, Ellisville; Harry Scott, Jackson, Director Mississippi Association for Retarded Children; Rev. Harold W. Stubblefield, Baptist Student Union director, Indiana University; and Mrs. Doris D. Monroe, consultant, ministry to exceptional persons, Church Training Department of Sunday School Board.

Directing the program will be Mrs. Monroe and Miss Evelyn George, associate in the Mississippi Baptist Church Training Department. Kermit S. King, director of the Mississippi Church Training Department, said that the Workshop will provide basic information and guidance for beginning or continuing a meaningful religious education program for the mentally retarded and special family needs associated with mental retardation will also be considered.

Music with the mentally retarded will be given emphasis at each session and a reception on Monday night will feature the Ellisville school choir, composed of retardates only. Those interested in this program are invited to attend, according to Mr. King.

The program will begin at 2:00 p.m. Monday and close at noon Wednesday.

Series 5 Man And Boy Rallies Ready

A series of five Man and Boy Rallies to be held during March and April has been announced by Rev. E. L. Howell, director of the Brotherhood Department, sponsor.

Baptist men and boys from every church are urged to attend the rally most convenient.

The dates and places follow: March 25, Moorhead Church; April 2, Easthaven, Brookhaven; April 15, First Newton; April 16, Temple, Hattiesburg; and April 29, First, Pontotoc. All of the one-night rally programs will begin at 7:00 p.m., with the exception of the Moorhead meeting which will begin at 6:30 p.m. with supper.

Mr. Howell said that the programs will feature inspiration, information, fun and fellowship.

Mississippi Baptist Men, Women and Youth

are invited to a

program and reception honoring

Miss Edwina Robinson

upon her retirement as

Executive Secretary-Treasurer

Mississippi Woman's Missionary Union

Calvary Baptist Church, Jackson

March 23, 1971

7 p. m.

Priority Reordering Studied At Seminar

(Continued From Page 1)
neither men nor society," Ford added. "A decision for Christ that does not produce a disciple of Christ is a fraud."

The parade of speakers that followed evaluated current national priorities, sometimes examining the issues under the light of Christian ethics and responsibility.

In the keynote address, former White House Press Secretary, Bill Moyers said the nation's priorities were "up sidedown" when the country spends \$90 billion on military security—25 times what it spends on social-economic development.

Moyers charged that "the system in America gives preferential treatment to the rich and influential, and tends to oppress the poor and needy. America's priorities are dominated by special interest, private greed and political myopia, Moyers added.

"Through it all the church has been in bed with the culture," Moyers contended, and "has failed to comfort the afflicted and afflict the comfortable."

Government officials of the Republican Party gave differing, sometimes conflicting, views on the priorities of the nation's government.

New York Mayor John Lindsay said that "Washington has chosen profits over people," and has provided more money in Indo-China and defense spending than it has to help solve poverty, hunger, housing and the needs of distressed people in America.

Mayor Lindsay said problems of the cities are so complex that they cannot be solved locally, but must be attacked nationally. He said President Nixon's Revenue Sharing Plan would help, but was not enough.

Housing and Urban Development Department Secretary George Romney and United Nations Ambassador George Bush gave differing views.

Bush said that for the first time in a long time, the nation is "spending more on human resources than on defense." He did not give specific figures.

Romney said that President Nixon's priorities were peace, curbing inflation, and returning power to the people. Both Bush and Romney went into detail about their particular government agency assignment in helping solve the nation's problems.

Discussion from the floor registered sharp disagreement at some points, especially following Romney's speech and following an address by the president-elect of the American Bar Association, Leon Jaworski of Houston.

Jaworski expressed strong opposition to non-violent civil disobedience saying it eroded confidence in "the rule of law" and the courts. He said he saw no justification for breaking the law and added those who do so saying the laws are immoral are in effect speaking to impose their own views on the rest of society.

Attorney Ross Shearer of Arlington, Va., and his wife, plus several students, charged that slavery and segregation were once maintained by law until the process was broken through civil disobedience.

The pastor of the black Concord Baptist Church of Christ in Brooklyn, Richard Taylor, traced the influence of slavery in America, saying that so-

ciety was "racist to the core and wedded to the idolatry of color."

Taylor said that because of the race issue, "Christians have not yet been able to prove that they are Christians or that Jesus Christ can really change people in their basic and ultimate life style." He added that where Baptists have been the strongest, "the fiercest pattern of racism has prevailed most openly."

John Gaventa, 21-year-old Vanderbilt University student, Nashville, said in another speech that students today are solely against war, racism, unresponsiveness of institutions, poverty, etc., and many had given up in despair over the apparent low priority these issues have in the nation.

"If there is anything to be told us by the malaise of the campus, the overuse of drugs, or to search for escape through drifting or inauthentic experimentation with life styles, it is that the challenge we face is how to find and enhance human meaning—that spark that makes existence worthwhile," Gaventa said.

Several speakers referred to the overwhelming problems of population control and pollution as high national priorities.

Eric Rust, professor at Southern Baptist Theological Seminary, Louisville, said that by the year 2000, "we will all perish if we don't do something about the pollution of our ecology."

To deal with the problem, Rust urged more Christians to enter politics, advocated churches and individuals cleaning up local pollution problems, urged churches to bring pressure to bear on government forces, and individual Christians to join conservation groups.

On the problem of unethical business and safety factors, Miss Kate Blackwell, research assistant to consumer advocate Ralph Nader, proposed that the Southern Baptist Convention and each state convention establish its own consumer advocate office to deal with "the causes of misery among the nation's consumers."

Reordering Priorities Urged

Another speaker, Arthur S. Fleming, president of Macalester College, St. Paul, Minn., urged churches to use the goal of the Urban Coalition designed to reorder America's priorities in church education programs.

The six goals of the organization cover full employment, equal opportunity, meeting basic life necessity, changing revenues going to state and federal sectors, national security, and assistance to underdeveloped countries.

William M. Dyal, a Peace Corp official, and former staff member of the Christian Life Commission, warned the seminar of the danger "of thinking because we have heard something or said something about an issue, we have also done something about it."

The seminar closed with suggestions for action by a panel of Baptist leaders, and the closing address by Grady Cothen, president, New Orleans Baptist Theological Seminary.

Herbert Gilmore, pastor of the Baptist Church of Covenant in Birmingham,

Seminary Extension Tape, Reading Plans Given Okay

NASHVILLE (BP)—The administrative committee of the Southern Baptist Seminary Extension Department approved specific plans for tape cassette and individual reading programs as part of the department's new continuing education series designed for Baptist pastors.

The committee also approved of two new certificates to be offered for completion of 10 courses each under the department's new "basic curriculum" plans, designed especially for Baptist pastors with less than college education.

The cassette tape and individual reading programs, however will be designed primarily for ministers with seminary training, according to Raymond M. Rigdon, director of the Seminary Extension Department.

Presidents of the six Southern Baptist Convention-owned seminaries who comprise the department's administrative committee, approved three specific experimental reading programs in the "continuing education series," all dealing with "Problems Pastors Face."

First of the reading programs, to be released July 15, will provide aids to ministers in "Helping People With Drug Problems."

Though no release date is yet scheduled for the two others, general themes for the reading programs were approved. They will deal with the topics "Living Under the Pressures of the Pastorale," and "Counseling on Problems in Sexuality."

According to action of the committee, each detailed reading program will include several books, booklets, and other literature on the problem, plus a study guide of approximately 10 pages defining the problem, describing its prevalence, outlining an approach for study with study suggestions, and providing an annotated bibliography for further study.

The cassette tape program, another phase of the continuing education series for seminary-trained ministers, will provide study material for either individual use or group discussion stimulation, Rigdon said.

He added that the action does not mean that the department will enter the field of tape production, but will prepare listening guides and study materials to be used in connection with tapes produced by other sources.

The committee approved one new course to be added to the three previously approved a month earlier under the department's new "basic curriculum" designed especially for pastors with less than college education, and approved plans for two certificates to be offered to pastors completing 10 and 20 courses under the program.

Mrs. Robert G. Lee ---

(Continued From Page 1)
the home Dr. Lee had had built for his bride. She was the former Miss Bula Gentry.

Besides her husband Mrs. Lee leaves a daughter, Mrs. Edward R. King of Memphis; a foster son, Roy DeMent Lee of Sarasota, Fla.; a brother, Daniel Homer Gentry of Simpsonville, S. C.; five grandchildren and four great-grandchildren.

ham, Ala., urged a theological base for action grounded in an understanding of the mission of the church, and the role of the minister as a prophet with integrity.

Walker Knight, editor of Home Mission Magazine, Atlanta, cautioned against a naive view of power and authority whereby Christians send their lives seeking enough acceptance to gain authority and once obtaining authority, never using it for fear of losing acceptance.

Jimmy R. Allen, pastor of First Church, San Antonio, Tex., and president of the Baptist General Convention of Texas, called for community involvement and political action on moral issues.

In the closing address, Cothen, stated that reordering the nation's priorities is not the total answer for the country needs ethical and spiritual answers that grapple with the nature of man and his greed.

He called for creation of an institute to study the theological and moral implications of developments in science and technology, such as genetic research by micro-biologists seeking to determine the sex and characteristics of unborn children. He called those "God-like choices," and questioned who is qualified to make such decisions and on what basis.

Cothen closed the seminar by urging Christians to accept personal priorities as individuals. "Other remedies may ease the pain and leave the scandal untouched."

He called for a spiritual basis for studying priorities both personally and nationally, ending the meeting on the note with which it started.

Title of the new course to be offered will be, "Preparing and Preaching A Sermon."

According to the action, a certificate will be granted each person completing 10 courses, and an advance certificate will be granted each person completing an additional 10 courses.

Minimum time required for completion of a single course was set at 18 hours, with a recommended schedule of 12 study sessions of 1½ to 2 hours each.

During the meeting, Rigdon unveiled the first copy of the "Basic Curriculum" course to be translated into Spanish and presented it to Arthur B. Rutledge, executive secretary of the SBC Home Mission Board, the denomination's agency which coordinates mission work among Spanish-speaking people in the U.S.A.

One additional course was approved in the college-level curriculum. It will be a study of Galatians and will be offered first in connection with the Southern Baptist January Bible Study theme for 1973.

Last year more than 5,000 students were enrolled in courses offered by the Seminary Extension Department through its correspondence school and extension centers located in 46 states and 8 foreign countries.

Up until this year, all the courses were offered on "college level," but the administrative committee approved recently a major expansion authorizing the department to offer the new "basic curriculum" for pastors with less than college education, and the new continuing education series for seminary-trained pastors in an effort to help them keep abreast with changes in society not covered in their initial seminary training."

Church Membership At Standstill

(Continued from Page 1)
Protestant Churches have 69,740,413 members. This includes some groups, such as Mormons and Jehovah's Witnesses, who are not strictly speaking, Protestants.

American Jews number 5.78 million; membership of 21 Eastern Orthodox jurisdictions total 3.74 million; Buddhists total 100,000, and Armenians, Polish National Catholic and Old Catholics, 817,822.

Eight "miscellaneous" groups have a combined constituency of 449,445. This category covers spiritualists and the ethical culture movement.

Husband And Wife Paint The Holy Land

NEW YORK — Lou Burnett and his wife, Martha Moore, spent most of 1970 in the Holy Land painting Biblical landmarks. The fruits of their efforts will be exhibited during March and April at the American Bible Society headquarters in New York. Shown are two of their works, an interpretation of King Solomon's Mines by Mr. Burnett (top) and Miss Moore's painting of the Mt. of Olives (bottom). The husband-wife team is from High Bridge, N. J. (RNS Photo)



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U.S. Court Hears Cases On Church School Aid

WASHINGTON (BP) — Government, ranging from local school boards through state departments of education to the U. S. Department of Justice, urged the Supreme Court of the United States to uphold the constitutionality of public tax aid to parochial and private schools.

The argument before the nation's highest court took place March 2 and 3 in cases that had been appealed from Pennsylvania, Rhode Island and Connecticut.

Challenging state and federal laws were groups of taxpayers, who were represented by various civil liberties organizations. In general the charge was that tax aid to religious schools violates both the "establishment clause" and the "free exercise" clause of the First Amendment to the Constitution.

The portion of the first amendment that is involved reads: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

In brief, the three cases considered seriatim by the Supreme Court are: Connecticut. Fifteen taxpayers of the state challenged that portion of the Higher Education Facilities Act of 1963 which provides funds for construction grants to colleges, including sectarian schools.

Specifically, the Connecticut case challenged the constitutionality of federal grants to four Roman Catholic colleges for the erection of two libraries, a fine arts building, a science building and a modern language laboratory.

On March 19, 1970 a three-judge district court dismissed the suit, thereby ruling in favor of the colleges. This ruling was appealed to the U. S. Supreme Court.

Pennsylvania. A group of taxpayers and a combination of educational, civil liberties and civil rights organizations challenged the Pennsylvania Municipal Elementary and Secondary Education Act of 1968.

This law empowers the state superintendent of public instruction to contract for purchase of "secular educational services" from nonprofit schools which fulfill the compulsory school attendance requirements of the state law.

Canadian Churches are included in the Yearbook. In Canada there are 8.57 million Catholics among a total church membership of 11,755,241. The Anglican Church of Canada has 1.1 million and the United Church of Canada, 1.04 million.

Among the U. S. Protestant denominations showing gains, in addition to the Southern Baptists, were the Lutheran Church-Missouri Synod, with an increase of 4,210 up to 2.78 million, and the National Primitive Baptist Convention, which gained 38,000 over its previous total of 1.46 million.

The Yearbook showed that small,

conservative Protestant Churches are continuing to grow as fast as they have throughout the past decade.

Largest of the Eastern Orthodox groups is the Greek Orthodox Archdiocese of North and South America with 1.87 million constituents.

Sunday school enrollment of 120 Protestant Churches in 1969 totaled 37,650,077, a figure which cannot be compared to earlier totals since denominations failing to report, since 1968 were omitted from this category, therefore removing the basis for comparison.

The Yearbook placed the number of ordained clergy in 230 Churches at 387,642. This compared with 361,506 in 226 groups listed in the 1970 Yearbook. Of the pastors included in the new report, 217,360 serve local parishes.

Green Foundation ---

(Continued from page 1)
He added: "This makes a total contractual sum of \$200,000, for which we have always gotten not only a fair, but a generous return—in hospital care and attention."

"Never in the more than a third of a century has the Baptist Hospital refused to care for the Green Foundation patients. To the contrary, the Baptist Hospital has consistently furnished, in hospital facilities, more than that due under our contract. We are grateful to Mr. Green. We are grateful to the Baptist Hospital."

Watkins added that "all of us need to give more attention to benevolent institutions such as Baptist Hospital and to charitable institutions such as the R. H. Green Foundation. We must donate freely of our time, talents and money to contribute to these organizations."

Most Grateful

"We are most grateful," Hederman responded, "not only for this gift but for your friendship over the years and for the cause for which these gifts have been made. They have helped many people who otherwise could not have had hospitalization without this tremendous benevolence. We hope to continue to merit your confidence."

Watkins noted that the president of the Carnegie Foundation was quoted recently as saying that Americans are becoming apathetic about private foundation care, and Watkins said this is, "to some extent, true as to our support of hospitals."

He added, "We in America should never be willing to turn over to public control that which we can do for ourselves through private means."

"Some of us are concerned over the Tax Reform Act of 1969 which for the first time places a tax on all foundations — even those which devote all of their funds to support what would otherwise be a public institution."

"Let's support the Mississippi Baptist Hospital, and let's attempt to do for ourselves before we call on the government."

Lay Witness Mission To Be Held At First, Yazoo City

Dr. Roy Melton, a prominent dentist of Little Rock, Arkansas will be the coordinator for the Lay Witness Mission which will be held at the First Baptist Church, Yazoo City, March 12-14.

This mission, the first of its kind to be held in Yazoo County, will be held by approximately sixty witnesses from several states and will be inter-denominational.

These Christians will come with their testimony of what Christ has meant in their lives. Wherever these missions have been held before, a genuine revival has been brought about among the laity.

Gene Triggs is general chairman with the following committee chairmen: Housing, Mrs. J. P. Sartain, food, Mrs. Hubert Ratliff; attendance, Miss Sue Tetum; visitation, Dr. Roland Stevens; coffee hostess, Mrs.

True creativity in a Christian sense derives from a partnership with God. It admits willingly that for the person the first great act of creativity is, man's own special spiritual re-creation—Albert McClellan in *Creative Expectancy*, a Broadman book

Harold Magee; welcome, Charles Jackson; transportation, Carl Rayfield; publicity, Mr. and Mrs. Floyd E. Johnson; correspondence, Owen Cooper; prayer, Cliff Russell; follow-up, A. B. Kelly; literature, Miss Linda Jenkins; youth, Eugene Turner.

The schedule of events lists a covered dish supper for the church members and others interested, a ladies salad luncheon at the church and a men's luncheon at MCC Board room on Saturday, and general meetings on Friday and Saturday nights in the sanctuary with later sessions of eight or ten people participating in a dialogue.

The nursery will be open during the week-end and provision will be made for children with Mrs. Roy Melton in charge.

There will be sessions for the youth with musicians from Delta State joining them for their activities, which includes a hamburger fry at noon Saturday.

All services on Sunday will be devoted to the Lay Witness Mission with the guests in charge of the Sunday School hour and Worship Service. The Training hour and night Worship Services will be used as an evaluation.

Fire Destroys Apartments Of Missionaries In Seoul

Two newly arrived missionary families in Seoul, Korea, escaped without injury when an early morning fire on Feb. 19 destroyed their duplex house.

Mr. and Mrs. Charles D. Sands III of St. Petersburg, Fla., and their three children, and Mr. and Mrs. Harold R. Hancock of Cullman, Ala., and their two children left the burning building immediately after a basement furnace exploded.

The Hancocks are former Mississippians. Mr. Hancock was minister of music at First Church, Biloxi, when Rev. Larry Rohman, now pastor of First, Jackson, was pastor there.

The families were able to save only the clothes they were wearing at the time of the fire. They had been living in the duplex less than a month.

Loss in furniture, household effects and personal belongings was complete, amounting to several thousand dollars for each family, according to James D. Belote, secretary for East Asia for the Foreign Mission Board.

Black smoke immediately engulfed the living quarters and made salvaging either family's possessions impossible, reported J. G. Goodwin Jr., missionary in Seoul.

Before firemen arrived, missionaries from homes nearby tried to slow the blaze with household fire extinguishers. Only a section of an exterior brick wall remained after the



Only parts of an exterior brick wall remained after a fire destroyed the duplex house of two newly arrived missionary families February 19 in Seoul, Korea.

The families escaped from the burning building without injury after a basement furnace exploded. (Photo by J. G. Goodwin, Jr.)

terior brick wall remained after the fire.

Both families are staying with other missionaries until permanent living quarters can be arranged. Friends and church members in Seoul are donating clothing and urgent necessities.

The Korea Mission (organization of Southern Baptist missionaries) is estimating the families' losses and expects to provide them new housing in other apartments.

Was Moses The Author Of The First Five Books Of The Bible?

(Continued From Page 1)

exile. So that little by little the Mosaic authorship of the Pentateuch was denied.

In 1895 Graf published his *The Historical Books of the Old Testament*. He adopted the late date for the Levitical legislation, but held to an early date for the Elohim document. Soon discarding the latter position he contended that the Elohim and Levitical elements belonged together. So he placed both during or shortly after the exile. At first his position was questioned. But through the work of Wellhausen, and others, it came to be adopted. Finally there emerged the Graf-Wellhausen theory.

This theory, briefly stated, holds to four basic documents which underlie the Pentateuch: J, E, D, and P. "J" refers to the document using the divine name "Jehovah." "E" is the one using "Elohim." "D" is Deuteronomy. "P" refers to the Priestly Code or those elements dealing with worship, ritual, and sacrifice. J and E are dated around 850-750 B.C., but are supposed to have been combined into "JE" about a century later. D is identified with the law-book found in the temple in the reign of Josiah (2 Kgs. 22), and is said to have been written shortly before that time. Some hold that it was written in the reign of Manasseh. P is dated during the exile. The whole (J, E, D, P) is said to have been united into one book, the Pentateuch, and brought by Ezra from Babylon to Jerusalem (458 B.C.; Ezra 7:6-10), and read by him before the people fourteen years later (444 B.C.; Neh. 8).

Quite obviously this theory denies the unity of the material in the five books. It also removes them from the time of Moses their traditional author.

The conclusion reached by Graf-Wellhausen also denied the historical authenticity of the material contained in them. It reduced the events to legends. Deuteronomy was labeled a "pious fraud," purported to be from Moses but actually written as the basis for Josiah's reforms in the religious life of Judah. The whole of the Pentateuch was simply designed to bind the Jews to their faith in Jehovah following the exile. It should be noted, however, that since their day scholars have refuted their extreme conclusions. And while the greater number of present-day scholars hold to the basic documentary idea, few, if any, would agree with their extreme position as to the purpose and contents of the Pentateuch.

pose and contents of the Pentateuch.

Graf-Wellhausen proceeded on at least three assumptions: that Moses could not have written these books (and this despite abundant references to his writing ability; cf. Ex. 24:4; 34:28; Num. 33:2; Deut. 4:13; 5:22; 10:4; 31:9,22); that the Hebrews did not have a written literature prior to the time of the monarchy; and that a pure monotheism dates from the times of the prophets. But discoveries since then have proved these to be false assumptions. Indeed, many scholars who hold to the documentary theory now insist that portions of the Pentateuch, especially parts of Deuteronomy (except Chapter 34), were from the hand of Moses himself.

Granting for the sake of argument that basic documents may underlie the Pentateuch, plus certain editorial elements, one is not justified in adopting the assumptions and extreme conclusions of the Graf-Wellhausen theory. It depends too much upon suppositions and ignores the results of research since their time.

Strong Case Made

For one thing, the writer feels that not enough attention has been given, even today, to the certain results of archaeological research. J. McKee Adams (*Ancient Records and the Bible*, Broadman, Nashville, 1946, Chapter 9) makes a strong case for the unity of the Pentateuch. In his article "Archaeology and the Bible" (*Broadman Bible Commentary*, Volume 1) Joseph A. Callaway argues strongly for "the integrity of the Bible history."

H. H. Rowley (*The Changing Pattern of Old Testament Studies*, Epworth Press, London, 1950) takes note of the service of archaeology. He warns against the idea that it has proved "the accuracy of the historical traditions." But he does note that it has shown that "customs are reflected in the patriarchal narratives which nowhere figure in the biblical accounts of the period after the settlement in Canaan, and that these same customs are known to have been current in Mesopotamia in the second millennium B.C., i.e. in the patriarchal age. The texts which have been recovered from Nuzu are particularly valuable here. But if these Pentateuchal documents have correctly preserved the memory of customs long obsolete when they were written down, it would seem to be likely that in other respects traditions have been faithfully preserved. . . . But if traditions are credible where

they can be tested, there is reason to treat them with respect where they cannot" (pp. 8-9).

In recent years renewed emphasis has been placed upon the accuracy of oral accounts passed from parent to child of events in their past history. The Hebrews were adept at this transmission. At the same time archaeology has completely refuted the idea that Moses and the Israelites could not write or produce their own written literature. According to Adams (pp. 113f.), "It now appears that the science of writing was brought to perfection by the Egyptians in their hieroglyphical system two thousand years before Abraham, by the Sumerians and Babylonians in the cuneiform millennia before Moses, and by the Semites in the westlands around Canaan centuries before the Hebrew ever arrived from Egypt to occupy the Land of Promise."

If one lets the Bible speak for itself, "Moses was learned in all the wisdom of the Egyptians" (Acts 7:22). There is no valid reason to question his ability to write or to produce a literature such as the Pentateuch. The fact that Moses is mentioned as writing certain things does not prove conclusively that he wrote all of the Pentateuch. But it does coincide with archaeology which shows that he could have done so. Furthermore, one should exercise caution in deciding the matter in the light of the New Testament references of Jesus to "Moses" along with the "prophets" and the "writings" (cf. Mk. 12:26; Lk. 24:44-45; Jn. 5:46-47). It is evident that Jesus regarded Deuteronomy as scripture, not a "pious fraud," when He quoted from it alone in His temptation experiences. It is evident also that the Jews regarded Moses as the author of the Pentateuch. While none of these books specifically state that he was the author, it is implied by other Old Testament references (cf. Deut. 1:1; 2 Kgs. 14:6; 2 Chron. 25:4; Ezra 6:18). Philo, Josephus, and the Talmud all attributed the Pentateuch to Moses. It may be argued that the New Testament use of "Moses" in connection with the scriptures is but a traditional way of referring to the Pentateuch. However, such an argument has no basis of fact.

What may be said in summary relative to the historical matter in the Pentateuch? For one thing archaeology has shown that the patriarchal narratives reflect conditions in their times, not those of the period of the monarchy. Also the travels of the children of Israel (cf. Numbers) reflect the records of an eyewitness (cf. Num. 33:2ff.), not of some author several hundred years later. Furthermore, archaeology (Ras Shamra Tablets) has shown that religious rites and sacrifices similar to those in the Levitical laws were present in Syria around 1400 B.C. This does not mean that the Levitical laws are based upon pagan rites. But it does show that one does not need to go to the time of Ezra to find them. The Phoenicians and Israelites both were Semites. The similarity of their religious rituals argues for a common source which pre-dated Moses.

Which suggests another matter. It has been pointed out that many ancient peoples had accounts of creation and the flood. Thus it is held by some that the Genesis record is just one among many. However, an examination of the extra-biblical ones (e.g., Babylonians) shows them to be very complex in contrast to the simple accounts in Genesis. An accepted rule in literary criticism is that the simpler of two accounts is the older. On this basis the argument would favor the Genesis accounts as older and nearer to original sources. The many accounts among different peoples argue

for a common source. It would appear, therefore, that the pagan accounts are but embellished forms of the monotheistic accounts reflected in the Genesis record.

As for the law read by Ezra and the book of the law read to Josiah, there is no evidence that the people involved regarded them as other than ancient and genuine (cf. Neh. 8; 2 Kgs. 22).

In the light of archaeology the trend is to regard the events recorded in the Pentateuch as historically trustworthy. The case for Mosaic influence upon Deuteronomy is strong. Indeed, allowing for editorial revisions, there is no real reason to question that the body of the book is Mosaic. Incidentally, these editorial matters (cf. 1:3; 4:41-43; 32:48-52; 34:1a, 7-9) may or may not be such, depending upon the interpreter himself to judge. Could they be from the pen of Moses himself?

Professor Albright (*The Archaeology of Palestine and the Bible*, p. 155) says, "It is not our purpose to enter into the vexed problem of the unity or composite origin of the book (Deuteronomy); it is our judgment it was written down, substantially as a unit, in the ninth century B. C., and was edited in the reign of Josiah or later." But of its unity Orr (*The Problem of the Old Testament*, p. 251) says, "No book in the Bible, it may safely be affirmed, bears on its face a stronger impress of unity than the Book of Deuteronomy."

Adams (p. 158) contends that even if one allows for editorial revisions, "the original Deuteronomy was substantially the same as the book now before us. Again, if the critical contention that Deuteronomy is based almost exclusively on materials reflected in the JE documents, be granted, then an early date for Deuteronomy (ninth century) compels still earlier dates for J and E. And if, in the light of previous arguments deduced from epigraphic remains (archaeological discoveries), these documents must be regarded as exceedingly early (probably, for the most part, contemporary with the events described), we have approached the borders of the Mosaic period where they profess to belong, and where they may belong so far as our present knowledge is concerned."

Adams (p. 158) also quotes Orr (p. 271): "If Deuteronomy, in its present form, be even substantially Mosaic, — if it conveys to us with fidelity the purport of discourses and laws delivered by Moses to the people of Israel before his death, — then we must go a great deal further. For Deuteronomy undeniably rests in some degree on the JE history embodied in our Pentateuch; on the code of laws which we call the Book of the Covenant, incorporated in that history; as well as the priestly laws from some other sources. The effect of the acceptance of an early date for Deuteronomy, therefore, is to throw all these writings back practically into the Mosaic age, whatever the time when they were finally put together."

Writing in *The International Standard Bible Encyclopedia*, Volume 11, page 752, (original copyright, 1929) Orr says, "The position of the (Graf-Wellhausen) theory, generally, is by no means so secure as many of its adherents suppose. Internally, it is being pushed to extremes which tend to discredit it to sober minds, and otherwise is undergoing extensive modifications. Documents are multiplied, dates lowered, authors are converted into 'schools.' Archaeologists, in large majority declare against it. The facts they adduce tend to confirm the history in parts where it had been most impugned. The new Babylonian school in Germany (that of Winckler) assails it to its foundations. Recent-

ly, the successor of Kuenen (of the Graf-Wellhausen school) — in Layden, Professor B. D. Eerdmans, formerly a supporter, has broken with the theory in its entirety, and subjects the documentary hypothesis to a damaging criticism. It is too early yet to forecast results, but the opinion may be hazarded that, as in the case of the Tübingen NT critical school in the last century, the prevailing critical theory of the OT will experience fundamental alteration in a direction nearer to older ideas, though it is too much to expect that traditional views will ever be resuscitated in their completeness."

What Orr predicted has in great measure come to pass. While many scholars hold to the document idea underlying the Pentateuch, few, if any, hold to the extreme conclusions of Graf-Wellhausen. The writer takes Orr's word "completeness" to mean the traditional position prior to the citing of evidence of such documents. The trend is toward an earlier date for the documents. It is entirely possible that, like New Testament criticism, discoveries yet to be made may without question place them at such time as to make them available to Moses.

It is quite evident that "D" is a reality, especially if one equates it with Deuteronomy as we know it and which could have been written substantially by Moses. That certain passages use the divine name Elohim (E), others use Jehovah (J), and that they are combined as Jehovah Elohim (JE) is quite clear. This writer has never been satisfied with the identification of the Priestly (P) document. Simply because certain portions deal with ritual and sacrifice does not argue conclusively for a separate document. For that matter the uses in the Pentateuch of Jehovah, Elohim, and Jehovah Elohim may be explained

in another way. Is it not possible that the author (Moses?) of Genesis, for instance, said in Genesis 1 that Elohim created, and in Genesis 2:4ff. that the Elohim (general name for God or gods) who did this was Jehovah, the true God of Israel? Scholars versed in the intricacies of literary style may see this as too simple and inadequate to explain these passages. Even so, if one admits to the documentary position, without the extremes of the Graf-Wellhausen theory, could not this author have been inspired by the Holy Spirit to draw up the narrative using such documents?

John I. Durham (*Broadman Bible Commentary*, Vol. 1) refers to both oral and written sources in the following words: "An inspired verbal creativity is at the base of the creative process in the development of much (this writer would say 'all') of the literature of the Old Testament. The great prophets referred to such verbalizations, brought to them by the ruah or spirit of Yahweh (Jehovah), as 'the word of Yahweh'" (p. 91). Concluding his discussion of the source analysis of Old Testament literature, Durham says, "But the Old Testament is itself a book. Further, the arrangement of the text in the form in which we have received it is also to a purpose. As illuminating as the study of individual sources and literary forms continues to be, we must at the same time keep in view the whole text as an end product. Just as those who composed the oral traditions and those who composed the written sources were inspired, so also were the compilers and editors who gave our Old Testament in its present form" (p. 95).

It should be remembered that to admit the use of sources by the author does not deny the Holy Spirit's inspiration of the scriptures. Luke clearly



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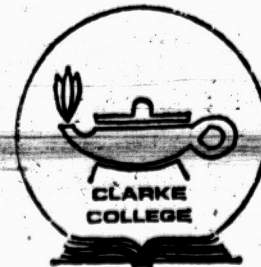
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Where The Mind And The Heart Can Learn Together



Books To Be Distributed At Bible Conference

"The Biblical Shape of Hope" by Ralph L. Murray (center) will be given to registered participants in the Nationwide Bible Conference, March 15-18, in Dallas. The volume, written especially for the conference, presents Bible passages which show how hope can guide and strengthen Christian living today. Providing conference packets for the Broadman publication are A. V. Washburn (right) secretary of the Sunday School department of the Sunday School Board, and Charles Livingstone, department manager. Murray is editor of adult Sunday School materials. The book will be available in Baptist and general book stores.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

EDITORIAL

Two Mississippi Churches Show The Way

A few months ago we carried an editorial and some articles dealing with the problem faced by some rural and small town churches, where membership had declined because of population shifts, so that the congregations no longer were able to support the type of pastoral leadership they felt they wanted and needed.

The suggestion was made then that churches which were situated not too far apart, might consider forming a "church field" and using the same pastor, with that pastor living near one of the churches, but carrying on what would practically "full time work" in both. Of course, in the days when many churches were "half" or "quarter" time, this was a common practice, but a few years ago we came up with the concept that most churches should be "full-time," and the older practice became less common. Today, however, with changing population patterns, and rising inflation, it has become difficult for some churches to continue the full-time schedule, with adequate support for the pastor and program.

Dr. Foy Rogers of the Cooperative Missions Department has just passed to us a letter telling of two Mississippi churches which did face these problems, and have found a solution exactly as was earlier suggested. The following letter from Lavon Hatten, missionary of the Carroll-Montgomery Association tells the story:

"The Bethesda Baptist Church, Rt. 1, French Camp (Montgomery Assn.) and the Stewart Baptist Church, Stewart, Miss., have joined together in extending a call to Rev. Maxwell Price to serve both churches on a full time

pastor basis. Each church appointed a pulpit committee of three to meet jointly and develop a plan of work between the two churches. They reached agreement from the very start that (1) The pastor would choose the church field on which he would reside (each church has a pastor's home) and the other church would pay \$25 on utilities. (2) The pastor would conduct 11 a. m. services at the church where he chose to reside. (3) The churches would each pay \$60 weekly and each pay half of the pastor's annuity. (4) It would be left to the pastor to work out a schedule of services with the churches other than the Sunday morning service, and the pulpit committee would become a standing joint committee to work with the pastor as called upon by him or when a need may arise.

"Each of these churches felt a need for a full time pastor but because of decline in membership and economic developments neither could provide the necessary income to support a pastor and family. They felt a pastor involved in full time secular work would encounter many problems and likely find the demands of the church too great.

"Once they were able to make a beginning, there seemed to be no real problem to follow through. One pastor was heard and considered but he decided his health would not permit him to preach four times on Sunday. Then Rev. Maxwell Price was contacted. The pulpit committee visited him at a regular morning worship, discussed the plans with him and invited him to come look over the two fields during the week day and then invited him to preach at both churches in view of a

call. Both churches extended him a unanimous call which he has accepted and is now making plans to move to the Bethesda pastor's home.

"Members of the pulpit committee are: Forest McClurg, Avery Almon, and Ernest Crowder, Bethesda; Roy Burns, Coy Nails, and Otto Tierce of Stewart."

The letter does not reveal what was done about the time of the worship services in the church which did not use the 11 a. m. hour, but we are sure that it has been worked out satisfactorily to both congregations. The churches will be paying an adequate salary on which the pastor can live and support his family, without having to take secular employment. He will have to preach more, but otherwise his work probably will not be much heavier than that of any minister who serves a congregation with a membership equal to the combined membership of these two churches.

These two churches have set an example of how our churches can solve a serious problem. We hope that this will inspire other congregations to consider a similar program. This would enable churches to have stronger leadership, and make it possible for more men to give full time to their ministry, rather than having to teach school or follow other secular work to support their families. We rejoice in this report.

Guest Editorial

A Relevant Service

Jack Gritz

in Baptist Messenger, (Okla.)
This little story does not have any political implications of any kind. It is an interesting incident with a note of encouragement and some words of admonition.

Several weeks ago United States Senator Henry Bellmon, the former governor of Oklahoma, and his wife were visiting their two daughters, Gail and Ann, at Oklahoma State University in Stillwater. Both of the girls are students there and the occasion of the visit was a birthday. It was a Sunday and the senator and his wife drove over early to attend church services with the girls that morning. They are members of another denomination.

But the girls took them to the church which they have been attending, the University Heights Baptist Church in Stillwater, where George Mosier is pastor. Later Bellmon wrote about the church and his visit there as follows: "From the standpoint of a parent and a citizen concerned about the youth of the country, the service was the most encouraging experience I have had in many years. The church was packed. Even after placing folding chairs in the aisles, it was necessary to ask members of the congregation to sit closer together to make more room for those who were standing. Of the several hundred present at 11 a.m. (the second service) not more than five to ten per cent were over 25 years old. The choir and ushers were mostly collegians. . . . The preacher really laid it on the line. He conducted a truly religious service which is relevant and in which they can participate. It isn't necessary that they be entertained or coddled or that the Christian message be camouflaged or diluted. It is as if these students have found the right place to get the answers many of the unkept, drug-incubated members of their generation are seeking from wrong and often deadly sources."

WHAT IS THE MAN by David A. Redding, (Word, 169 pp., \$4.50) The question, "What is the man?" is asked of twenty well known biblical and historical figures. Here are character studies of men whose life stories span four thousand years and four continents, but whose experiences are applicable to modern day living. Such Bible characters as Joseph, Moses, David, Elijah, Daniel, John the Baptist, Jesus, Peter, Paul, and Luke are included. Other characters include Augustine, Tyndale, Roger Williams, David Livingstone, and Albert Schweitzer. These are just some of the twenty men who are introduced. A careful study has been made of their lives as they help interpret questions, "Who are you?" and "What is man?"

BRIEF FUNERAL MEDITATIONS by CHARLES M. Chabon (Abingdon, 96 pp., \$2.95) Nineteen funeral meditations, for unusual situations. An introduction to each meditation explains the basic grief problem and helps the pastor clarify his own thoughts about it. The meditations that follow are designed to meet specific difficult situations and fit into a variety of patterns. Most are complete services, while one is for graveside services only.

away the hidden hypocrisies, and make us His true disciples."

THE MISSIONARY MANIFESTO by G. Campbell Morgan (Baker, paperback, reprint, 157 pp., \$2.45)

In six chapters, the author, who was one of the world's great Bible expositors, set forth the significance of the Great Commission of Christ to his church.

JEAN'S BLACK DIAMOND by Deborah Bennett (Christian Literature Crusade, paperback, \$1.25, 295 pp.)

This unusual storybook for girls was written by a girl of fifteen and won second prize in the Children's Special Service Mission Literature Competition. It describes life in the wide open spaces of the Australian outback. Jean's adventures when she meets and then masters the beautiful black mare which is the true "heroine" of the story are vividly told; the writer's insight into the mind of a girl gives great realism to the tale. Underlying the happy family life on Brownley farm is a vital secret—and this story shows how Christian virtues are worked out in everyday life.

A Man With A Sword

In a most challenging book, *The Saving Life of Christ* by Major W. Ian Thomas, we found a chapter on "The Man With the Sword in His Hand." It is based upon the experience of Joshua, after the promised land had been entered and the time for the conquest had come.

As Joshua made a reconnaissance of the walled city of Jericho, which had to be taken, and perhaps as he was contemplating plans for conquering this city, he suddenly was confronted by a man. Listen to the story:

"And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord now I come." (Joshua 5:13-14)

Mr. Thomas says that the man revealed that he did not come to "take sides," but to "take over." Then Mr. Thomas continues, "In the land, you do not make your plans, hoping that God will be on your side! Jericho is no longer YOUR problem! It is God's problem, and you come under the supreme jurisdiction of the Man with the sword in his hand."

Mr. Thomas concludes the chapter, "God does not take sides—He only takes over! Including your Jericho! Are you prepared for this?"

How important these words are for today. Southern Baptists and Mississippi Baptists have some "Jerichos" to conquer. They cannot be taken by human strength! But is there not One who



NEWEST BOOKS

NEW DIMENSIONS IN TEACHING CHILDREN by Robert G. Fulbright (Broadman, 144 pp., \$4.95) Here the team teaching approach which is widely used by secular educators is discussed for church teachers of six- through eleven-year-olds. Broad objectives of Christian education are discussed in the opening chapters, but the book is more practical than theoretical. Additional chapters deal with the roles of teachers, aspects of planning, the physical environment for teaching, including rooms and equipment, and help for beginning to teach with dimension. The author is supervisor of the Preschool and Children's Section in the Sunday School Department, Baptist Sunday School Board.

PSEUDO DISCIPLESHIP by George Verwer (Christian Literature Crusade, paperback, 56 cents, 56 pp.) This penetrating message deserves a wide audience. It is sure to make many readers uncomfortable! And as the publishers say in the foreword: "If we had a rather unflattering picture of ourselves in this book, then let us not try to gloss it up, but let us face up honestly to our condition, surrendering every area of our lives to the One who alone can cleanse



Bombardment

THE BAPTIST FORUM

Tornado-Hit Church Experiences Spiritual Blessing

Dear Dr. Odle:

We here at Tillatoba take this opportunity to share the joy of the past days with you. As you know, last Sunday night our church was hit by a tornado. About fifty of our people had gathered as usual for the Church Training Program. A few minutes before six we heard the tornado coming. We all got on the floor and began praying. We were all amazed later to find that no one was seriously cut or hurt. It was indeed an act of God's mercy. Both our sanctuary and educational building were heavily damaged and the parsonage demolished.

Many of our people were left homeless (twelve families, I think). We could certainly not understand the mystery of it all. But somehow God was (and is) to work this all out for his glory. Everyone was busy during the first part of the week, but on Wednesday night about 70 of our people met in a "dry spot" in the educational building for our regular prayer meeting service. The prayer meeting was anything but regular. We sang songs, then had a time for testimonies, some 20 people gave their testimonies, some of the most thrilling we've ever heard. Immediately, following the testimonies an invitation was extended. We had six to come for baptism, one transfer of letter, and many rededications. The service lasted 2½ hours.

Sunday was a great day in our church. Seven came for baptism and two by transfer of letter. Just now the end to all this is not in sight. We almost reached our enrollment in Sunday School Sunday morning and on Sunday night, with 82 enrolled in Church Training, we had 86 present.

With many of our people still homeless, our offering Sunday was over \$500. Some of our people tithe for the first time. To see what some of these people have left and yet to see them unselfishly give would thrill your heart.

People have been wonderful to us here. Sister churches have already helped with food, clothing, and money. One neighboring church (the Oakland Baptist Church) sent us a check today for \$500. This has to be unselfishness in the superlative degree. But this is only one example; there have been many others. Little do we know how to appreciate Christian people until disaster strikes.

We here at Tillatoba can only say "Thanks." We cannot understand a thing like this, but we can all rest assured that God has and is using this disaster to draw people unto himself. Somehow the sun has never shone so bright in Tillatoba. May God richly bless and keep all the angels of mercy who've helped us here.

In His service,
A. M. Moore, III, Pastor
Tillatoba Baptist Church

Tent Needed For Montana This Summer

Dear Doctor Odle:

Our church is desirous to hold one or more outdoor revivals this summer but we have not been able to find any large tent to rent or buy. I am wondering if you know of any tents available or any firms that handle tents.

I think we could put a tent to real use here in Montana, not only in revivals but at our state camp, mission VBS, and other ways.

Thanks for any help you can give us.
Roger Hill
First Baptist Church
Box 934
Three Forks, Montana, 59732



A Woman's World Reaches For

Beyond the Ironing Board

Wilda Fancher

I feel about our telephone bill like I feel about taxes—expensive, but great. I get a great deal in return for my taxes, and I get a great deal in return for the check we send Mr. South Central Bell every month.

I'm not much for long, talky sessions with friends, just for the sake of talking, and rarely participate in them. Sure as I do, every boy in the house marches through parrotting, "Phone calls should be limited to ten minutes," or "We really mustn't tie up the phone so long. Someone might need to get Daddy," or "You've been told over and over about monopolizing the phone."

But we are real long-distance nuts at our house. Our love affair with long distance began the first year we were married when James was away in military, and we treated ourselves to one phone call a week.

This column has conveyed (purposely, because we're average-type people looking for average-type answers to average-type questions like your family is) that we are something less than a perfect family. There are times when the boys are at such odds that we fear for three simultaneous knock-outs. Nevertheless, like at your house, we unto an outsider who lifts a finger against one of them. There is in our family a deep caring for each other, and when one of us is gone, the rest of us miss him.

Over the years, we don't know exactly when it happened—probably as income increased and as my responsibilities at home increased, James found himself in the habit of a nightly call home during his weeklong absences. Every member of the family is welcome to participate in it but is not required to.

The worth of the habit nor its meaningfulness to the boys did not occur to us until the first time one of them went away from home on a trip involving no family—a swimming meet in Jackson. About ten o'clock that night a collect call from him nearly scared me maroon until I found he was o.k. and just wanted to hear from us.

Ever since, when one of them is away and needs a word with home we have cheerfully answered "Will you accept the charges?" with "Surely will." The causes for calling may range from, "I just wanted to call," to, "I need some help."

I'm not really sure what my point is in writing this. Maybe subconsciously I am thinking about how important it is that communication between parents and children be kept going. Maybe I'm thinking it is possibly easier for my children to get my attention by a long distance call than by coming into my presence. Maybe I'm just happy they want to call when they're gone.

Whatever my point is, I surely am thankful Alexander Graham Bell got his first call through.

(Mrs. Fancher may be addressed at 316 West Canal St., Aberdeen, Ms., 39730.)

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Church Women's Seminar Set By American Bible Society

One hundred fifty state and area leaders of church women's groups have been invited to attend an American Bible Society's "Scriptures for Life Situations" Seminar to be held at the Sun 'n Sand Motel in Jackson, Monday, March 15, from 12 noon to 2:00 p.m.

Miss Ruth Culley, secretary for women's activities in the Bible Society's 21-state eastern region, will share with the participants new Scripture materials, and give suggestions for their use in church and community programs.

A sound color film, "God Speaks My Language," photographed in Kenya, will point up the fascinating problems that arise when translating the Bible into languages people can understand.

"The seminar," Miss Culley said, will be of invaluable help to those already involved in church-oriented programs and in planning summer conferences and camping programs.

"The Society is ready to cooperate with churches in providing Scriptures for persons in their communities to replace those lost or destroyed in the

You are like antibiotics to a sick world; but, if the medicine has lost its potency, what good is it, except to be thrown away?—Richard Milham in *Like It Is Today*, a Broadman book

Not everyone who recites the Apostles' Creed and has a perfect record of Sunday School attendance will enter into God's eternal reign, but only he who has a personal experience of God's grace.—Richard Milham in *Like It Is Today*, a Broadman book

tornado last month," said Miss Culley.

"Last year," she pointed out, "a total of 100,000 Scriptures were supplied to victims of Hurricane Camille through a statewide effort coordinated



Hillcrest, New Albany Reaches High Place In Study Course Awards

The above church leaders led Hillcrest Baptist Church, New Albany to first place in Mississippi and fourth place in the Southern Baptist Convention in Category 63 (Bible Teaching Program) of the Church Study Course for 1970. The Hillcrest Church's high membership participation is also reflected in their stewardship and mission gifts, placing in the top twenty-five churches in Mississippi in their first four years of experience in per capita gifts to missions. Hillcrest Church is being supplemented financially with a \$25,000.00 gift from the First Baptist Church of New Albany. Rev. Wayne Neal is pastor of Hill-

crest Church. From left, top row: Dr. W. T. Beavers, chairman of deacons; George Coutoumanos, chef; Mrs. Darrell Ivy, Mission Friends director; Charles Coker, Brotherhood president; Mrs. Rudelle Butler, WMU president; Mrs. DeWitt Wilder, GA Leader; Troy Nance, RA director. Bottom: Newt Ivy and Mrs. Claude Armstrong, teachers; Chester Vaughn, Baptist Sunday School Board, Nashville; Rev. Bryant Cummings, Sunday School Department, Mississippi Baptist Convention Board, Jackson; Zack Stewart, S. S. director; D. L. Johnson, Church Training director of leaders, and Mrs. Herbert Morgan, teacher.

DOCTOR ORDERS EXTENDED REST FOR EVANGELIST BILLY GRAHAM

ATLANTA, Georgia—Dr. T. W. Wilson, executive assistant to Dr. Billy Graham has issued a statement from Montreal, North Carolina stating that Dr. Graham's doctors have ordered him to take an extended period of rest. All of Dr. Graham's preaching engagements have already been canceled through April 15. The only engagement Dr. Graham will keep will be in Cleveland, Ohio on March 14 to accept an award from the National Conference of Christians and Jews. Dr. Graham underwent surgery at the Mayo Clinic in Rochester, Minnesota on February 10. His next major Crusade begins April 25 at the University of Kentucky at Lexington.

Thursday, March 11, 1971

BAPTIST

Sunday School Board Approves Guidelines For Publications

NASHVILLE (BP) — The elected Sunday School Board in its annual meeting here approved "Principles and Guidelines" for writers and editors of church literature and Convention Press materials.

The guidelines are a part of the board's Editorial Policy Manual and are "intended to guide editors and writers in planning and producing manuscripts" for board publications.

Prepared by Howard P. Colson, editorial secretary of the board, the document defines the relationship between the board and the Southern Baptist Convention, indicates relationships between the board and the churches, interprets factors that affect acceptability and effectiveness of publications in the churches and sets forth ideals and criteria by which manuscripts may be evaluated.

The 14 points of the guidelines, discussed fully within the document, are:

"1. The primary purpose of the board's publication program is to serve the literature wants and needs of Southern Baptist churches.

"2. The need of personal regeneration and the way of salvation through Christ shall be a continuing emphasis in lesson materials.

"3. Prominent emphasis shall be given to the great evangelical realities of our common Baptist faith.

"4. The board's basic theological stance is expressed in the statement entitled, 'The Baptist Faith and Message.'

"5. The fact of varying outlooks and viewpoints within the board's constituency is recognized.

"What must be fostered throughout the denomination is a hearty acceptance of the inalienable right of each person to come to God and the Bible for himself, and of the right of every Baptist to have his own individual viewpoint recognized and respected by his fellow Baptists. The possibility of more than one interpretation of certain scripture passages and theological doctrines and current issues must be acknowledged.

"6. Certain differences of policy obtain as regards church literature, Convention Press books and Broadman books.

"Church literature publications and Convention Press books are specifically planned for use in the education programs of Southern Baptist churches. Broadman books are sold to the general trade as well as to Baptists,

and they are not designed for church use but for individual reading.

"7. All church literature and Convention Press publications shall seek to foster denominational harmony and peace.

"8. The board's literature shall be characterized both by a warmhearted, compassionate spirit and by a serious regard for solid biblical, theological and scientific scholarship.

"9. The behavioral sciences, and to a lesser extent the physical sciences, have a contribution to make to board publications.

"It is certainly important that the best in educational theory and practice be taken advantage of to insure that the most desirable learning outcomes shall be achieved through the use of our curriculum materials. The physical sciences can furnish helpful illustrations of spiritual principles and help to enhance the wonder of God's physical universe.

"10. Utmost care and discretion shall be used by writers and editors when presenting interpretations and opinions not generally held by Southern Baptists, whether these be in the area of the Bible, theology, ethics, science or current social questions.

"11. Board publications shall be kept relevant to practical needs and current conditions.

"12. It is highly important for writers and editors to identify with the intended reader and to strive for simplicity of presentation.

"13. Writers and editors need to bear in mind that their materials are used in a church and denominational setting.

"14. The writer is always of crucial importance if a given publication is to be what it ought to be.

Copies of the 21-page document will be sent to all persons having major writing assignments for the board.

The real responsibility for worship is on the worshiper more than it is on the congregation. — G. Avery Lee in *The Reputation of a Church*, a Broadman book

EAST PAKISTAN: By Feb. 1 Southern Baptist missionaries had sunk 204 tube wells to provide water for victims of the cyclone and tidal wave that hit the Ganges Delta area last November. Also, they had distributed 2,300 blankets to people in one district and tin roofing sheets to 200 families in another district, reported missionary W. Trueheart Moore.

Portuguese Prepare For May Campaign

Preparations for the third nationwide Baptist evangelistic campaign in Portugal are in motion. Rallies, preparation clinics, and special prayer services are already being held. The

campaign itself comes May 16-30. For the first time in Portuguese Baptist history, doors are reported opening that have always been closed to evangelists.

In 1964, when the first evangelistic campaign was carried out, only a few posters carrying the theme, "Christ the Hope of the World," were

permitted to be put up in certain sections of Lisbon and Porto, the two largest cities. Thousands of tracts were distributed by the churches, but little else in form of public advertisement was possible.

In 1967, the second campaign brought more freedom for Baptists. Posters carrying the theme, "Jesus is the Bread of Life," were permitted in more places in several of the larger cities. These were not torn down and defaced as were many during the first campaign.

Announcements of the various church services were carried in the advertising section of leading newspapers and magazines. The first press conference was held with the Portuguese press and some articles about Baptists and the campaign appeared in the newspapers.

Now in 1971, the doors open still wider.

Plans are to put up large posters carrying the theme, "Your hope is in Jesus Christ," in all cities and towns where there are Baptist churches. For the first time, billboard space will be used in strategic places in the three major cities of the country.

Permission has been granted for buses and trams in Lisbon to carry advertisements of the campaign. Other cities are waiting for permission.

An airplane is to trail a streamer with the campaign theme as it flies over the population centers of the country, dropping out leaflets.

The two regular weekly radio programs that the Portuguese Baptist Convention has sponsored for the past two years will both promote the campaign. For the first time, Baptists hope to use television during the two weeks of the campaign, with a slide showing the campaign poster while religious background music is played.

An automobile with a loud speaker and large poster of the campaign

theme will go through towns and villages playing religious music. This car will stop in public squares to play a brief recorded message. Afterwards, tracts will be distributed, containing information about the nearest Baptist church.

One-half million tracts are to be distributed by the 36 churches and their 300 members.

The campaign will cover two separate periods of one week each. The first meetings will take place simultaneously in the area south of Coimbra, which includes Lisbon. The second group of meetings will take place in the area north of Coimbra, which includes Porto, (EBPS)

Was Moses Author Of The First Five Books?

(Continued from page 3)

says that he wrote his Gospel only after having examined carefully various source materials both oral and written (1:1ff.). It is not a question of whether or not the Holy Spirit was active in producing the scriptures. It is a matter of how He chose to do it. And in essence Jesus said that the Spirit works as He wills (Jn. 3:8). The primary point is not the method but the product. And the product is the inspired, inerrant, authoritative word of God.

One final matter calls for attention. Could Moses have written the Pentateuch? In the light of the evidence the answer must be in the affirmative. Did Moses write the Pentateuch? One cannot be dogmatic at this point. Neither can one dogmatically deny that he did. The fact is that the books themselves do not say who wrote them. Repeating a former statement, references to Moses' writing of certain things do not mean necessarily that he wrote all five books as we know them. But if he could have written at all, as he did, it is entirely possible that he could have written such. When one admits that substantially Moses wrote the material found in Deuteronomy, the next

step is to admit that he could have written the other books.

Assuming for argument that he did, and that he used source material, what about the documents? Could he not, like Luke, have had access to such and have used them as he was led by the Holy Spirit? Even the so-called "editorial material" could be ascribed to him just as well as to others. Archaeology has shown that the historical events describe accurately the situations to which they refer, not the later dates of Graf-Wellhausen. Does it not follow that even at the human level, to say nothing about inspiration, the nearer the source the greater the possibility of accuracy?

The facts that Moses could have written the Pentateuch, that Old Testament references and Jewish tradition hold to the effect that he did, and Jesus' own references that he did (cf. Mk. 12:26; Matt. 22:31f.; Lk. 20:37) argue strongly that he did indeed write the books traditionally ascribed to him. These facts, in the light of the foregoing discussion, lead this writer to hold to the Mosaic authorship of the Pentateuch. Regardless of how many accepted scholars of the Old Testament may regard his position, more proved evidence to the contrary than is now available will be necessary for him to hold otherwise.

Pastor-Song Leader Retreat Set For North Mississippi

A regional Baptist Pastor-Song Leader Retreat for north Mississippi will be held at Emmanuel Baptist Church in Grenada March 12-13.

Dan C. Hall, director of the Church Music Department of the Mississippi Baptist Convention Board, sponsor, said the retreat had been formerly scheduled

for the FFA Camp but had been changed to the church.

Mr. Hall said that pastors and church song leaders were specially urged to attend but that a limited number of accompanists could attend.

This will be the first meeting of its kind, Mr. Hall added.

The retreat will begin with supper at the church at 6:30 o'clock Friday evening and close with lunch at noon Saturday.

Rev. O. B. Beverly, pastor of Woodville Baptist Church, is coordinator of the planning committee.

The principal program personality will be Cullis O. Hayes, minister of music of Cherokee Avenue Baptist Church, Gaffney, S. C.

A retreat for south Mississippi will be held March 26-27 at Wm. Carey College.

I Learned Of God's Love

By Larry W. Fields
Pastor, First, Summit

We talk a lot about the Love of God. We hear it expressed in personal testimonies, taught in Bible Classes and preached from pulpits. But do we fully, completely comprehend what the love of God is like? Do we realize how much God actually loves us?

I gained a great deal of insight about the love of God this past week. At 3:00 A.M., Friday morning, February 26, in Room 201, City Hospital, I was walking my little son, Michael, back and forth across the floor. He was a very sick boy with a virus infection.

I was walking him in an effort to get him to sleep just a little although the fever and discomfort made this difficult. After a while, he settled down and as he got quiet, I began to reflect back over the past few days of his sickness. I realized that I had let everything else go when he got sick and needed his parents.

I had called off the Bible Class at Southwest, papers on my desk that needed attention remained, unattended; visits that should have been made were not made, studying necessary for sermon preparation was postponed.

Everything suddenly become secondary and only that little

boy was important. Why? Very simply. He is my son.

Yes, I had visited parents with sick children. I was concerned about their child and had prayer for them. But when I left their room and had activities to do.

This time it was different. That little fellow in my arms did not belong to someone else, he belonged to me. He is my child and that makes all the difference in the world. During his sickness, every possible amount of energy, love, prayer, concern that was possible belong to him. Even such normal necessities as eating and sleeping were no longer important. Everything was focused on that child.

As I walked back and forth early that morning with the little boy in my arms, I realized how much God loved me. He loves me in the same way that I love my own son. Through Jesus Christ, I have become a child of God. Since I belong to God, his love, his care, his loving kindness are ever before me. This is truly the most beautiful truth the world has ever known.

I guess I could not fully understand the love of God until I had a child of my own. I thank God for speaking to my heart that early morning. And I thank Him that I can tell others about this great love of God through Jesus Christ.

—Church Bulletin,
First Church, Summit

Mission Fellowships Begin; First Held In Atlanta

About 30 former Southern Baptist missionaries gathered in Atlanta recently for the first of several regional Foreign Mission Fellowship meetings. Central aims of the get-together were to share information and to unite the former missionaries in a mission support effort.

Retired and resigned missionaries and former journeymen and board members, most having had little contact with the Foreign Mission Board since their formal relationship with it ended, were called together by Samuel A. DeBord, associate secretary for promotion for the board.

DeBord feels that former members of the missionary force can present mission needs and the mission task in a unique way. Early last year he wrote to over 600 persons formerly associated with the board to suggest the regional fellowships. Ninety per cent responded and expressed interest.

Baker J. Cauthen, executive secretary of the board, told the Atlanta assembly in a taped message: "Your coming back to this country does not mean that you are detached from a deep, vital, personal interest in this (mission) enterprise."

Called To Lake Harbor

Frank Steidle of First Church, Canton, has accepted the call of Lake Harbor Church as music director.

He has served as interim music director at First Church, Canton, superintendent of Third Grade Sunday School Department, member of the choir and is a deacon. He also served at Calvary, Canton.

His wife, Jennie, is also very active

He emphasized that, with up-to-date information, members of the fellowship could uphold the mission effort through prayer support and influence exerted in their churches.

Revival Dates

Navilla (Pike): March 14-19; Rev. Howard Brister, pastor of Utica, evangelist; Rev. J. B. Betts, Southaven, music evangelist; services 10 a.m. and 7:30 p.m. weekdays; Rev. Joseph L. Small, pastor.

in the church, working with Mission Friends, Superintendent of Second Grade Sunday School Department, and First and Second Grade Choir.

The Steidles have four children, Cindy, Mike, Teresa, and Becky.

DeBord found the group "hungry" for updated information from the mission fields. They were anxious, he said, to meet annually.

Those present represented a total of 265 years' service to foreign missions, ranging individually from almost 50 years down to five months (a journeyman who was drafted before he ever reached the foreign field).

DeBord, who expressed great satisfaction with the meeting, said there were many "side benefits." Most valuable, he said, was the feeling gained by participants that they could still contribute to the mission enterprise. Said one: "I feel like I'm part of the family again."

Other fellowship meetings will be set up during the year. One is to be held in the Fort Worth area in March, and others may be held in Greenville, S. C., Louisville, Ky., and Amarillo, Texas.



Son Of Dr. Chester L. Quarles Ordained Deacon

Chester Leland Quarles, son of the late Dr. Chester L. Quarles, was one of three men ordained as deacons by the New Prospect Church, near Oxford, on Sunday, March 7. Show with Mr. Quarles, who is standing at the left, are (l to r) Joe Jim Hogan, Jr., David Hodge, and the pastor, Rev. Charles Fowler.

Vaughn Named Clarke Dean

Victor R. Vaughn has been elected by the trustees as dean-registrar at Clarke College and has accepted the position, effective July 1. He will succeed Dean J. Clifford Watson who at the end of the current semester will have served in this capacity for six years and who has resigned to enter an early retirement.

Mr. Vaughn is in his ninth year as a member of the Clarke College faculty and staff, serving as dean of men and teaching in the field of education and psychology. Prior to coming to Clarke he taught three years in public schools in Tennessee and served as pastor of Baptist churches in that area. A native of Texas, he is a graduate of Belmont College, with the B. A. degree, and Peabody College, from which he holds the Master of Arts degree. He has done graduate work at the University of Texas, Austin and has completed course work for the Doctor's degree at the University of Southern Mississippi.

The new dean is married to the former Joyce Spivey of Philadelphia and they have two sons, Roy and Mike. Mrs. Vaughn serves at Clarke as assistant registrar and secretary to the dean. Both Mr. and Mrs. Vaughn are members of First Church, Newton, and are active leaders in various phases of its work. In July the Vaughn family will move from the apartment in Huddleston Hall to the dean's home at 300 College Street.



Mississippians At Southern Seminary

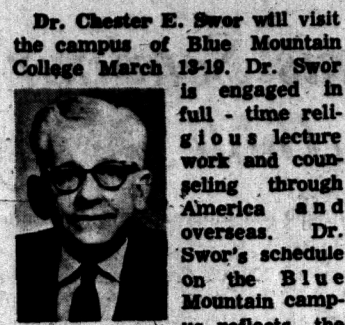
About 30 students who attended college in Mississippi or are native Mississippians attend Southern Seminary in Louisville, Ky. The students have formed a "Mississippi Club" which meets four times during the school year. Pictured above are members of the club: (bottom row) Nell Green of Hazlehurst, Cleamon Downs of Pascagoula, Barry Allen of Grenada (second row) Tom McKibbens of Laurel, Tommy Tackett of Clinton, John C. Cotten who attended Mississippi College, Bruce Jayne of Jackson, (third row) Ray Burke of Grenada, Jimmy Williams of Grenada, George Stroud of West Point, Gary Watkins of Corinth, (back row) Donald Spires of Clinton, J. Larry Cox of Greenwood, and Noel Hollyfield of Raymond.

Names In The News

Rev. W. C. Gann, who has been serving as superintendent of missions for Prentiss-Tishomingo Associations, is now serving as superintendent of missions for Alcorn - Tishomingo. He has been serving in this capacity since February 1, but has just changed his address. It is as follows: 1611 S. Johns, Corinth, Mississippi 38834.

Mrs. Dave Freeman, kindergarten director for Easthaven Church, Brookhaven, was given a reception in her honor Wednesday night, February 24. Mr. and Mrs. Freeman have moved to Memphis, Tenn. Mrs. Aubrey Cox is the new kindergarten director and Mrs. Libby Holden, a graduate of Mississippi College, will fill the teaching vacancy. Rev. Charles Dampier is the pastor.

Miss Virginia Earle of Columbus, director of Baptist student work at Mississippi State College, attended a seminar on "Case Studies in the Campus Ministry" Feb. 22-25 at the Church Program Training Center of the Southern Baptist Sunday School Board. The seminar featured "case study" presentations of programs of Southern Baptist student work on university, college, junior college and denominational school campuses. Participants analyzed and evaluated the case studies to determine more effective ways of ministering to students.



Dr. Chester E. Swor will visit the campus of Blue Mountain College March 13-19. Dr. Swor is engaged in full-time religious lecture work and counseling through America and overseas. Dr. Swor's schedule on the Blue Mountain campus reflects the fast pace he keeps. He will conduct the church services in Lowrey Memorial Church, speak at chapel of BMC and noonday services each day of his visit, address the Rotary Club in Ripley and Tupelo, and hold conferences with students. There will be autograph sessions where he will autograph books he has written: VERY TRULY YOURS, IF WE DARED, NEITHER DOWN NOR OUT, THE TEEN-AGE SLANT, YOUTH AT BAT, and TO ENRICH EACH DAY. Local and area people are invited to attend any of the 10 a. m. assembly hour services and hear messages brought by Dr. Swor, and to attend the church worship services he will be guest speaker for.



David Yount, left, son of Mr. and Mrs. Eugene Yount of Route 1, Coldwater, was recently awarded an eleven-year Sunday school perfect attendance pin by Flag Lake Church, Tate County. Pictured with David is his pastor, Rev. E. V. Ginn.



Jeffie Jackson, left, was presented a pin and certificate of appreciation for five years of perfect attendance in Training Union from the Spring Creek Church, Philadelphia. The pastor Rev. Larry Russell, right, made the presentation. Mr. Jackson also serves as Sunday School superintendent, deacon, and church treasurer.

Dr. Paul Wilson has resigned First Church, Opa-Locka, Florida, to accept the pastorate at Harmony Church in Winston County, Miss. Dr. Wilson is a former pastor of Harmony Church and is known for his successful revival crusades in Mississippi churches. He led First Church, Opa-Locka, in the completion of a beautiful \$175,000 auditorium, and in winning 325 persons to the Lord during his 2 1/2 years ministry in the Greater Miami area.

First, Laurel, recently had Dr. Grady C. Cothen, new president of New Orleans Seminary, as guest in their church. On a Sunday morning the Brotherhood invited the Baptist men in the county to be their guests at breakfast to meet Dr. Cothen and hear him speak. He also brought the morning message at First Baptist.

Distinguished Scientist To Be Guest Speaker For William Carey's Religious Emphasis Week

William Carey College will have as guest speaker for Religious Emphasis Week, March 22-25, Dr. George K. Schweitzer, an outstanding scientist and dynamic Christian leader.



Dr. George K. Schweitzer, a native of Poplar Bluff, Missouri is at present Alumni Distinguished Service Professor of Chemistry at the University of Tennessee in Knoxville. His duties include teaching and directing research in the fields of spectroscopy and molecular orbital theory.

Professor Schweitzer received a B. A. in chemistry from Central College, an M. S. in geochemistry from the University of Illinois, an M.A. in religion from Columbia University and

Union Theological Seminary, a Ph.D. in inorganic chemistry from The University of Illinois, a second Ph.D. in philosophy of religion from New York University, and an Sc.D. for work in the history of science from Central College.

He is author of over 100 papers in inorganic and nuclear chemistry, a textbook on radioactivity, a book on the doctorate, numerous papers in

the intersecting spheres of science, philosophy, and religion, and is contributor of essays to a number of books. He has acted as scientific consultant for The Atomic Energy Commission, Monsanto, Procter and Gamble, American Cyanamid, The Army Radiological Defense Laboratories, and other companies and agencies.

Mr. Schweitzer is a member of

First Church, Knoxville, and is active as lecturer to the University Seminars in Religion, a program attracting about 200 students each Sunday.

He has appeared on over 300 college and university campuses lecturing on science, philosophy, and religion.

He is married to the former Verna L. Pratt. He and his wife have three children: Ruth, Deborah, and Eric.

April BH Topics

In April, Dr. Herschel H. Hobbs in his "Baptist Hour" radio messages will embark on a new series of sermons on finding the way home—to God.

"Away From Home," on April 4, will point out that the first prerequisite for finding the way home is the recognition of lostness.

The Easter message on April 11, "From Debacle to Victory," spotlights the idea that death and despair, for the Christian, will be overpowered by victory. Returning then on April 18, to his theme of finding the way home, Dr. Hobbs stresses in the sermon "Lost But Loved" that, though a person may be lost, through God's love he is able to return. In "Have You Heard the Good News?" on April 25, he emphasizes that a person can find the way home to God through the Good News of Christ.

LARGEST CITIES — Three U. S. cities are among the world's 25 largest cities: New York City ranks second, Chicago ranks sixteenth, and Los Angeles ranks twenty-third. Tokyo, with 9 million people, is the most populated city in the world. Add in suburbs, however, and New York and Tokyo have metropolitan areas of about the same size—11.4 million people.

Revival Results

First, Biloxi: Bo and Dick Baker, evangelistic team of Dallas, Texas, leading; 47 professions of faith; 12 additions by letter, 1 by statement; scores of rededications; "Although the revival services closed some weeks ago, the spirit of revival and renewal still encompasses the church. At each of the regular services of the church since the revival, additional decisions have been recorded. The membership is aggressively visiting and witnessing, and the Spirit is still working," states the pastor, Rev. Charles Tope. A former missionary to Africa, the pastor answers questions from the membership and community about what's happening by stating that "God is giving us revival as we prayed for."

evangelist; Jimmy Smith, new director of music and youth at Glade, will lead the singing.

Magnolia Street, Laurel: March 28-April 4; Rev. Bill Baker, pastor of First, Calhoun City; evangelist. Elmo McLaurin, song leader.

Eastview (Jones): March 21 - 26; Rev. T. R. Coulter, Jr., pastor of Shelton Church, evangelist; Scotty Shows will lead the singing.

Soso: youth revival, March 31-Apr. 4; Rev. Lavelle Raynor, pastor; Emmanuel Church, evangelist; song leader will be Scottie Shows.

Sandersville: March 28 - April 2; Rev. Howard Smith, pastor of Washington Church, Natchez, evangelist; Wayne Meeks, Wildwood, will lead the singing.

Benton Church: March 5-7; youth revival; 18 professions of faith 13 dedications of life; record attendance at every service; Buddy Mathis of Pascagoula, preaching; Larry Lee, music director at Benton, singer; 25 young people came on Sunday night in response to the invitation, these young people representing six churches and three denominations. The young people visited all day Saturday, March 6, and distributed 400 Gospels of John, and witnessed to many people concerning their faith. The revival was sponsored by Benton Church and promoted by a Youth Activities Committee, Luther Woods, chairman. Dr. Foy Rogers of Jackson is interim pastor. The church will hear a prospective pastor next Sunday, March 15.

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It Is The Christian's Duty To Forgive Even As God Has Forgiven Him

By Clifton J. Allen
Matthew 6:9-15; 18:21-35
Forgiveness is central in the Christian life. It is on the basis of the merciful forgiveness of God that we become Christians and through his continuing forgiveness that we are cleansed and renewed with peace of heart. Forgiveness is also the duty of Christians in their relationships with other persons. In fact, forgiveness is so central for the Christian that it is at the heart of the Lord's Prayer: "Forgive us our debts, as we forgive our debtors." This is the one petition of the Lord's Prayer which Jesus amplified with strong emphasis. Our lesson includes this teaching of Jesus as a background for our consideration of the parable about the unforgiving debtor.

Sunday School Lesson: Life and Work

Jesus Explains The Servant Role To The Twelve Disciples

John 6:66-69; 13:3-9
By Bill Duncan
The disciples of Christ were truly courageous men of faith; yet there was one theme they were unable to understand and accept. This was the servant role. They saw the work of God and felt glory of God in the presence of Jesus. They were unconsciously aware of the shame that went along with the way of the cross. Unto the end some refused to believe that Jesus would die. They wanted a Messiah that would reign in glory, not in shame. Before we put aside the disciples, we must be willing to admit that there are times when we refuse the office ourselves. We want to be a success so much that we fail to live successfully. Too often we forget that the Christian victory is found in service and suffering. After Jesus fed the 5000, they want-

The Lesson Explained
THE PROBLEM STATED (vv. 21-22)
Simon Peter's question about how often he should forgive may have been sparked by the teaching immediately preceding about effecting reconciliation between members of a church. Jewish law seems to have required one to forgive three times. Perhaps Peter thought of seven as representing the ideal or perfect number. But this made forgiveness legalistic, a matter of bookkeeping. Jesus rejected any such idea. One is not to count the number of times. The "seventy times seven" might more properly be translated "seventy-seven." But keeping count is beside the point. Forgiveness is more an attitude than an act. The Christian is to forgive an unlimited number of times—as may be required—because there is forgiveness in his heart.
THE STORY GIVEN (vv. 23-24)
Jesus told of a king to whom one of his servants owed an enormous

debt of ten thousand talents—some ten million dollars. Hopelessly unable to pay, the servant pleaded with the king to have patience and promised to pay the amount in full. Because of pity for the servant, his Lord forgave him the entire debt. But this servant was unwilling to forgive a fellow servant who owed him a measly small debt of a hundred pence—perhaps twenty dollars. He had no pity on his fellow servant but had him cast into prison. When the king learned of his servant's shamefully wicked attitude and act, he had the servant put in prison "till he should pay all that was due unto him"—something he could never do! The truth set forth is the contrast between the enormous debt of man's sin against God and the offenses which men commit against one another. As Christians, we are forgiven for our sins, debts so great we could never pay them. God willingly and fully forgives, because of his grace, and

nothing more. How despicably ungrateful, then, for us not to be willing to forgive wrongs done against us, wrongs usually of little consequence, when we have been forgiven so much. THE APPLICATION (v. 35)
The heavenly Father will not forgive the person who is unwilling to forgive his brother. We are not to misunderstand these words. Forgiveness is a principle and a duty to be accepted by Christians. God forgives, and the disciple of the kingdom must forgive. We do not force God to forgive our sins because we forgive wrongs done against us. Rather, we forgive the wrongs done against us because we have a new spirit, the spirit of Christ. We realize something of God's amazing goodness in forgiving our sins and, therefore, offer forgiveness to others for Christ's sake. If we refuse to forgive, we can expect the severity of God's judgment. If we do forgive for Christ's sake, we prove that we are his followers

and we have his joy.
Truths to Live By
Forgiveness is a costly grace. — God cannot forgive sins casually or flippantly or indifferently as though they mattered little. His forgiveness calls for the outpouring of love to the extent of taking sin upon himself and suffering innocently to atone for it. This God did through the gift of his Son and the death of Christ on the cross. Forgiveness on the part of a Christian must be something like this. The Christian must love the person who does some wrong against him to the point of taking that offense upon himself and then forgiving the wrongdoer. And this kind of love is costly beyond words. It calls for true magnanimity, for such strength of moral purpose that one does what he knows to be right regardless of whatever the cost may be, and for such genuine compassion that he is willing to suffer innocently if need be in order to forgive a brother. There is

nothing cheap about forgiveness. It costs the pure sacrifice of the sufferer without self-pity, and he must do what is right regardless of the outcome.
An unforgiving spirit has deadly potential. — An unforgiving spirit fills the heart with rancor, jealousy, distrust, hatred, frustration, and tension. Unforgiveness may destroy the love between husband and wife or between a parent and child. It may cause lying and slander against a neighbor or fellow church member. It may generate hostility that leads to hate and murder. It will always rob the Christian of a full measure of joy and peace. And it may fill the mind with such a burden of guilt that one becomes mentally sick and morally corrupt. An unforgiving spirit damages the whole self. Its deadly potential is so great that it should be feared as a treacherous snare of the devil. Deliverance from it should be sought in the loving grace of God and through the help of his Spirit.
God's forgiveness should inspire us to forgive. This truth calls for emphasis over and over. God offers forgiveness to us in spite of our base acts of ingratitude, our rebellious acts of stubborn resistance to his will, and our repeated acts of disobedience and of foolish indifference to his warnings and his promises. It is for Christ's sake that God has forgiven us. And it is for Christ's sake and with the help of his Spirit that we are to forgive the slights and insults, the mistreatment and persecution, the scorn and the accusation, of other persons. The wonder of Christ's forgiveness should be our motivation. For Christ's sake, in gratitude and in obedience, we can offer forgiveness to everyone.

ed to make him a king. But when he began to talk about eating the Bread of Life, they suddenly lost their appetites. They were not attracted to a dying Messiah but a miracle-working king. A person must be attracted to Jesus because of an inner hunger that cannot be satisfied by barley loaves and fish. The ideas of Jesus about servanthood turned the crowd from him.
Only the twelve—Christ's closest disciples—those whom he had chosen, were left. He asked them if they were going to leave also. Peter, the spokesman, laid it right on the line with the sense of commitment, "Master, to whom shall we go? You have the words of eternal life."
Don Shinnick is a modern day Peter who plays linebacker for the Baltimore Colts. He says, "Christianity is like football. You don't really know it until you've gotten into the game and played."
The basic quality that every Christian needs is that he is going to be a witness for Christ in his life successfully by knowing the living God

through Christ, instead of choosing to seek success. Shinnick said he grew up believing in Christ like he believed in Lincoln, with his head not his heart. At U.C.L.A. he discovered the difference between his head knowledge and a personal relationship with Christ. He accepted Christ and believed in Christ as his Saviour and Lord. When he asked Peter's question: To whom can I go? He accepted Christ's way of life and Christ's gift of life. To put it in athletic terms, Peter told his Lord that he and the other disciples had "come to play."
Faith does not come by putting together excellent or inspiring thoughts which can be understood by the average man or woman. When Jesus talked about His death and His resurrection, he explained that salvation came by faith in the enabling grace of God. The sinner must give up his own will and desires in order to accept Christ. The believer will be a different person with new ideas and ideals, a new creature in Christ Jesus.
The open declaration of the need to

to self so that a person could receive the blessing of God through Christ caused many followers to drop away. Jesus used this occasion to challenge His followers to faith that was a definite commitment.
Jesus presented the challenge, "Will ye also go away?" The issue of deciding for or against Him brought out the fact that they really did believe in Jesus. When they were challenged as to what their own stand would be they responded with definite confession of their confidence.
Do you feel like Peter that Jesus Christ is the Son of God, the source of eternal life and of all blessing? Have you felt inclined to stay away from church, to neglect prayer, not to read the Bible daily for help? Are you willing to be a servant?
"Philosopher John Ruskin said that he believed the first test of the truly great man is his humility." Yet one said, "Humility is such a frail and delicate thing that he who dares to think that he has it proves that he does not."
The best example of the way we can follow the life of Christ is His example of washing the feet of the disciples. He told his disciples that he had done this as an example and that they should do it also (John 13:10). Humility is love in action. Certainly there was not any pride in what Jesus was doing. Jesus showed that the Christian is to put himself last and to worry about others first. As a Christian, it is not easy to serve

others' interests first. We naturally think of ourselves first.
When Peter spoke up and did not want Jesus to wash his feet, Jesus said, "But if I don't, you can't be my partner." Jesus' reply indicates that it will be necessary in spiritual living to accept humbly what the Lord is willing to do for the believer and in the believer, and then to strive faithfully to fit into God's plan.
The example that Jesus gave was for strength to face the world. The disciples must have consideration one for another. Christians must be willing to stand in the place of servants to others no matter what their station in the world. The road of humility is still the road to power with men and with God. The disciples would be prepared to face whatever issues might arise in the days ahead. The proper role of Christian service was the only way.

Touring Dramas From MC Being Presented In Baptist Churches Across The State

Two Mississippi College graduate students in the department of speech and drama are serving as directors of religious dramas being booked for churches across the state.
Diana Chiles of Memphis, Tenn., and Linda Gregory of Summit have cast the plays with Mississippi College students and have already performed in several churches.

Miss Chiles' production is a three-act play entitled "Playing Church." The plot revolves around a typical Christian family's reaction to their daughter's doing more than simply "playing church."
The daughter decides to become a missionary and the family, shaken from their complacency, objects to their daughter's decision.

Miss Gregory's play is a one-act production labeled "Wake to Thunder." It is a modern drama dealing with the conflict of the responsibilities and disappointments of a Christian life in the inner city.
Cast in "Playing Church" are Susan Shaw, Memphis, Tenn.; Judy Fortenberry, Ellisville; Randy Scarbrough, Kenner, La.; Denise Clark, Tucker, La.; Brenda Butler, Jackson; Mark Bullock, Burlington, N. C.; and Teresa Myers, Aberdeen.
The cast for "Wake to Thunder" includes Susan Gammill, Natchez; Mary Ann Stegall, Pontotoc; Sandra Robertson, Natchez; Beverly Langley, Jackson; and Johnny Kilpatrick, Columbus.

Ghana: Tragedy Turns To Victory.

By James B. Amis
Missionary to Ghana
BACKGROUND NOTE: In December 1969 the Ghanaian government cracked down on alien residents, and those without proper passports and residence visas were compelled to leave the country. The majority of Baptists in Ghana were immigrant Nigerian Yorubas. In the wake of the mass exodus which followed, more than 50 Baptist church buildings were left vacant.
A little over a year ago, when Baptist churches in Ghana lost an estimated 80 per cent of their membership, we thought it a great tragedy. But God has turned tragedy into victory in reaching Ghanaians for His honor and glory.
In 1969 only 15 Ghanaians were baptized in our association. In 1970 over 100 were baptized, and this seems to be the trend in most of the country. We have read about such working of God's Holy Spirit, but to be in the midst of it leaves us in awe.
Recently we saw the opening of new work in the town of Abiriv, in the highlands. When we first went there the chief and his people gave us a warm welcome. A crowd of 500 attended evangelistic services on the ball field the night we arrived. Thirty of these made decisions for Christ.
After the service, when we asked the new converts at what time they would like to have prayer and Bible study the next morning, they agreed to meet at 6:00.
The next morning my faith was a little weak; I wondered how many

would show up. Besides the early hour it was cold, damp and foggy. But when we arrived every convert was there, and some had brought friends.
When we left at the end of the week, the new converts had organized themselves into a preaching station. The young man who became their leader now attends a Baptist training school once a month. Besides leading his people in Bible study and worship services, he works at a school for the blind in Abiriv.

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MALAYSIA: The Malaysia - Singapore Baptist Mission has donated \$680 to the Malaysian association for the blind in Kuala Lumpur. The association suffered an estimated \$17,000 damage in recent floods which destroyed 2,000 Braille volumes, all the master pages saved since 1963 and half of the printing machines. The association relies almost entirely on volunteer help and public donations, according to Miss Anna Koay, manager. The Baptist mission gift will replace 200 of the destroyed volumes, she said.

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Devotional

A Word From the Scholars

By J. Roy McComb, Pastor, Sardis Church, Sardis
Mark 15:31-32

While Jesus was hanging on the cross, he was forced to listen to the words of the religious scholars of His generation. "Who is this Jesus anyway? We are the church leaders. Who knows the Old Testament better than we?" It was absurd to attempt to follow His teachings in their "modern society." Why, theirs was a tough world! "Our church must be relevant and meet the needs of our people," said they. So rejection and eviction of the Lord were the orders of the day. Here is self-righteousness in all of its deadliness. Is the response of these "church leaders" prevalent now? Let's see if it is.

First, I see a startling compliment. These religious leaders made no effort to deny that Jesus had saved others. They did not pretend about what Jesus had already done. His works were well known.

However, they could not seem to move from the past to the present. Do God's people have this same disease today? We compliment Jesus for His performances of the past, but cower away from His promise for the present. Who today among God's genuine people would deny that "others he saved"? Then why not now?

Secondly, I see in their response a sad commentary. It is heartbreaking that such a startling compliment is followed by such a sad commentary. It sounds like a bunch of clowns clamoring at a circus. To admit that "others he saved" and then clamor for "another sign" is indeed tragic. However, isn't this our state now? God's people seem to be waiting for God to perform one more spectacular deed. Someone in the church will say, "Why doesn't God do today things He did in those days." Why? Would we believe that or would we ask for more?

Lastly, I see in their response a staged counterfeit. This was obvious to Jesus and He made no reply. Even if He had come down from the cross they would have been the first to insist that He be put back. Jesus knew them. He knows the nature of our paradise also. Do the people of God really want Jesus intruding into our paradise? God's church is still resisting this intruder's dreams of a kingdom not like our own. What is your response to Jesus?

can it be that I, a churchman,
Have lost the power to see
How selfish, cold indifference
Keeps Christ on Calvary?
—Georgia Harkness

Spanish Protestant Writers Observe Anniversary

The Association of Protestant Writers in Spain will observe its fifth anniversary this year. The executive secretary and vice-president of the association are Baptists.

The association has 30 members. It is open to editors, reporters, publications photographers, and authors, according to Ruben Gil, Baptist pastor in Alicante, who is executive secretary.

It is not confined to persons in church-related editorial work, but wishes to limit itself to professionals in the field, Gil continued.

All members must belong to a Protestant denomination.

The vice-president of the association is Antonio Martinez, Barcelona, executive secretary of the Independent Baptist Church Federation in Spain. The federation is separate from the Spanish Baptist Union, with which Gil and his church are connected.

Among the association's officers are a teacher in the University of Barcelona, an American missionary working with publications and book store management, and pastors who write books or serve on editorial boards for religious papers.

Radio and television personnel are not within the scope of the association, Gil said.

Association members pay dues of 300 pesetas (\$4.50) a year. (EBPS)

Editorial Urges Finland Baptists To Merge With Other Groups

North McComb Church Adds Two To Staff

Two new members have recently been added to the staff of the North McComb Church, said Rev. Charles Conley, pastor.

Tommy Dodds Walsh, a native of Liberty, has been called as minister of music and Rev. Donald Dick, a McComb High School faculty member, has been named director of youth activities.

Walsh graduated from Copiah-Lincoln Junior College. He is a music education major at Mississippi College. Married to the former Charlotte Felder of Liberty, he served the Macedonia Church, Brookhaven, prior to going to McComb. He is the son of Mr. and Mrs. J. O. Walsh of Liberty.

Mr. Dick, who has resided in the McComb area for a number of years, is a graduate of the University of Southern Mississippi. Prior to joining the staff at North McComb, he served as pastor of the Robinson Church in Liberty. Married to the former Shirley Bond, he is father of two sons.

VASA, Finland (BP)—Four Swedish-speaking free church denominations in Finland, including the Swedish-Speaking Baptist Union of Finland, should consider forming a united church, an editorial in the Finnish Baptist Journal suggested here.

Editor Ernst Jacobson suggested the merger of the Swedish-speaking Pentecostals, Baptists, Methodists and Congregationalists in Finland. Combined membership of the four groups would be about 7,400. The Baptist group numbers 1,800.

The editor said he saw no theological obstacle to effecting such a merger, but the main difficulty would be the emotional factor, especially among the older generation. Baptist youth in Finland already disregard denominational boundaries, he added.

The four church groups involved currently support a joint free church folk high school and are planning to publish a combined newspaper four times during 1971. Their separate journals will continue, but will suspend an issue each time the combined publications are released.

Swedish-speaking citizens of Finland make up less than 10 per cent of Finland's population and reside mostly along the coastline in southern and central Finland, according to a report in European Baptist Press Service. There are two Baptist groups in Finland, Swedish-Speaking Baptist Union of Finland, and the (Finnish-speaking) Baptist Union of Finland. The merger proposal was suggested only for the Swedish-speaking Baptists, not the Finnish-language Baptists.



Men's Day At Long Beach, First

Pictured above are the three men who filled the pulpit during the two morning and one evening worship hours—Sunday, Feb. 28. From left to right, they are Robert Ladner, T. J. Moulton, Jr., and Frank Leiker.

"The services were blessed with the outpouring of God's Spirit as these men of the church brought messages from the Word of God. Five professions of faith and three additions by letter graced the worship hours, giving evidence to the presence and power of God," reports a church member.

An emphasis upon the men as the muscle of the church was given Friday evening by the pastor, Dr. Gall DeBord, as the men gathered for their first fellowship supper in over two years. A challenge has been accepted by many of the men to make God first in their lives, watching for opportunities of service and being willing to sacrifice to serve the Lord.



Five Boys Receive God And Country Awards

Five Boy Scouts received their God and Country Awards on Sunday, February 21, at First Church, New Albany. Rev. Wm. F. Evans, pastor. From left to right: Louis Rosenthal, scoutmaster, Joe Clayton, and Ricky Martin. Second row, Jerry Sanford, Robert Hendrix, and Terry Hendrix. This makes a total of twelve boys from First Church during the past year to receive this award; ten of these boys belong to Troop 222 which is sponsored by First Church.



First Baptized In New Church

Pictured above are the first to be baptized in the new Spring Creek Church at Philadelphia. Left to right: Randy Watkins, Ava, Wonna Watkins, Gregg Jackson, and the pastor, Rev. Larry Russell.



Immanuel, Natchez, Dedicates Building

Immanuel Church, Natchez, dedicated a new education building on Sunday, February 14. Rev. Judd Allen, associate in the Sunday School Department, brought the message before the dedication service. This new modern facility houses two adult departments, three youth departments; two children's departments; the pastor's study; church library; and kitchen. This building is 52' x 144' with 6336 sq. feet of floor space. It has two central heating and air-conditioning units and was constructed for \$65,000.



Carey Alumni Executive Council Holds Meeting

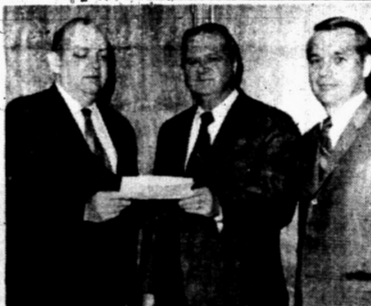
Members of the William Carey College Alumni Association's executive council met recently in the school's faculty lounge for a planning session. It was the first meeting following the annual Homecoming in December. Seated from left to right are: Mrs. Beattie Bates, treasurer; Mrs. Elise Curtis, executive council member; Rev. S. A. Adkins, executive council member; Dr. James Pinson, president; Mrs. Frances McCrory, secretary. Mrs. Marjorie Rowden, acting alumni director; Mrs. W. W. Grafton, executive council member, and Rev. Nathan Barber, vice-president. Council members not in attendance were Miss Martha Gillon and Louis Scott.



Kentucky Baptist In Iran

WASHINGTON (BP)—"People are important—not things" sums up the message practiced and preached by Barkley Moore, a Peace Corps volunteer, during his six years in Gonbad Kavous, Iran. Moore, a Baptist from Lexington, Ky., went to Gonbad to work in community development, which he did, along with teaching English to thousands of young Iranians.

Barkley Moore is shown here explaining a teaching procedure to a muellah, a Moslem minister. In a private conference with Moore, the muellah asked the Christian teacher to speak to his teenage son, urging him to be more faithful to say his Moslem prayers.



Gulf Gives \$2000 To MC

Mississippi College has received a \$2000 cash grant from the Gulf Oil Foundation for unrestricted use by the college. The grant was presented to Dr. Lewis Nobles, left, college president, by J. S. Mellon, center, marketing manager of Gulf, and G. L. Williams, right, district sales manager. Mr. Mellon said the grant is part of more than \$3 million that Gulf will distribute this year to further the educational programs of colleges and universities in the United States and its territories.



President And President

Southern Seminary President Duke K. McCall (left) welcomes Mississippi Alumni President Lucius B. Marion, Jr., of Clarksdale to the campus for the 1971 meeting of the seminary's



Awaits High Schoolers

Mississippi's reigning "Miss Hospitality," Marianne Mullens of West Point, will be on hand at Mississippi College in Clinton Saturday, March 20, to help welcome visitors to the annual High School Day activities. The West Point coed, a junior at Mississippi College, will provide the hospitality at registration which begins at 9 a.m. in Nelson Hall and also will take part in other activities of the day. A record High School Day attendance is expected. (M.C. Photo by Joe Lee)

Alumni Advisory Council. Marion and 23 other state alumni presidents recently participated in a two-day evaluation and planning session during which the council established a \$50,000 goal for the 1971 Alumni Fund. Mississippi 249 Southern alumni whose Alumni Fund goal is \$1,391.25.

Off The Record

An Englishman, a Russian; and an American were forced down in a plane in the middle of the Sahara Desert.

Said the Englishman: "This is a beastly hot place."

Said the Russian: "This is worse than Siberia."

Said the American: "This is perfect for a parking lot."

Husband, the day before payday: "Burglars broke into my house last night."

Wife: "What happened?"

Husband: "They searched through every room and then left a \$5 bill on my bureau."

A rural church had for many years been served by student pastors. One Sunday when a new one arrived, a faithful old deacon was called on for prayer. In part he prayed: "O Lord, bless the young brother the seminary has sent out to practice on us."

"I wish now," said the lecturer, "to tax your memory." Someone in the audience let out a wail: "Has it come to that?"

Psychiatrist to patient: "Despite what you think, Mr. Jones, you don't have a complex. Actually, you ARE inferior."

Founders' Day Message At Southwestern To Center On Dr. Truett

FT. WORTH, Texas—A television documentary, several luncheons, a dinner, and the regularly scheduled chapel will mark the sixty-third observance of Southwestern Seminary's Founders' Day.

Working in co-operation with Fort Worth-based KTVT-TV, Channel 11, Professor of Musicology Robert Douglas has developed the format and script for a thirty-minute television special. The documentary-styled program considers Southwestern's past, present, and future.

Divided into three segments, moderate Douglas opens the program with pictorial vignettes from several of the seminary's history. Also

featured are interviews with Seminary President Robert E. Naylor and trustees J. T. Luther, Jr. and F. Howard Walsh. The three depict the men and events instrumental in the history of the seminary. And finally a brief evaluation of the seminary today is made when students Jim Packwood of Dallas, and Janice Taylor of Taylors, S. C., are interviewed by Douglas.

The program is scheduled to be aired by Channel 11 at 2:00 p.m. on Sunday, March 14, the official Founders' Day date. The seminary was founded March 14, 1908.

Several luncheons and a dinner have also been planned as part of

the Founders' Day festivities. The first luncheon, to be held on Friday, March 12, will be attended by several hundred area businessmen. On March 16 laymen of the First Baptist Church of Dallas will be fed. Mrs. Robert Naylor will host a dinner for faculty and their wives and husbands on March 25th in the Robert E. Naylor Student Center.

The regularly scheduled Founders' Day chapel will be held on Tuesday, March 16. Featured speaker for this year's program, having been selected by the faculty, is Associate Professor of Church History Leon McBeth. Topic of McBeth's message will be the late George W. Truett.

Instrumental in having the seminary located in Fort Worth, Truett was made a trustee of the seminary from the time of its founding in 1908. Having served on the board of trustees continuously for nearly thirty-seven years, Truett was chairman of the board of trustees during his last thirteen years.

The chapel program will be held at 10 a. m. in the seminary's Truett Auditorium.

Noted highlights of Truett's career include serving as pastor of the Dallas First Baptist Church from September, 1897, until his death in July, 1944. During his 47-year pastorate, membership at the Dallas church in-

creased from 715 to 7,804.

While pastor of First Church, Truett also served as president of the Southern Baptist Convention from 1927-29 and president of the Baptist World Alliance from 1934-39.

FOUNDERS' DAY SPEAKER—Southwestern Seminary's Associate Professor of Church History H. Leon McBeth will speak during the sixty-third observance of Founders' Day at the seminary. His subject will be George W. Truett, one of the most influential men in the school's history. Truett's portrait hangs in the seminary rotunda.

